Digitized by eGangotri and Sarayu Trust.

AN. TO JUNE 1920.] [Nos. 127 to 132.

THE

SACRED BOOKS

OF THE

HINDUS

TRANSLATED BY
VARIOUS SANSKRIT SCHOLARS

EDITED BY
Major B. D. Basu, I. M. S. (Retd.)

VOLUME XXIII.

SRI NARADA PANCHARATRAM—
THE JNANAMRITA SARA SAMHITA

TRANSLATED BY
SWAMI VIJNANANANDA,
ALIA
HARI PRASANNA CH[illegible] C.E.

PUBLISHED BY
Sudhindra Natha Vasu, at the Panini Office,
Bahadurganj, Allahabad.

[illegible]nager's Office : THE PANINI OFFICE, Bahadurganj, Allahabad.
Cover Printed at the Indian Press Ltd., Allahabad.

Price Rs. 6

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

[AN. TO JUNE 1920.] [Nos. 127 to 132.

THE

SACRED BOOKS

OF THE

HINDUS

TRANSLATED BY
VARIOUS SANSKRIT SCHOLARS

EDITED BY
Major B. D. Basu, I. M. S. (Retd.)

VOLUME XXIII.

SRI NARADA PANCHARATRAM—
THE JNANAMRITA SARA SAMHITA

TRANSLATED BY
SWAMI VIJNANANANDA,
ALIA
HARI PRASANNA CH[illegible] C.E.

PUBLISHED BY
Sudhindra Natha Vasu, at the Panini Office,
Bahadurganj, Allahabad.

[illegible]nager's Office : THE PANINI OFFICE, Bahadurganj, Allahabad.
Cover Printed at the Indian Press Ltd., Allahabad.

Price Rs. 9

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

cat. 28438
03-03-13

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

749.

SRÎ NARADA PANCHARATNAM

THE JNANAMRITA SARA SAMHITA

177

TRANSLATED INTO ENGLISH

BY

SWAMI VIJNANANANDA

ALIAS

HARI PRASANNA CHATTERJI, B.A., L.C.E.

PUBLISHED BY

SUDHINDRA NATH VASU, M.B.

AT

THE PANINI OFFICE, BAHADURGANJ,

Allahabad.

1921.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

299
V695
799

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CONTENTS.

The First Night.

	Pages.
CHAPTER I.—Dialogue between Vyâsa and Śuka Deva ...	1—9
CHAPTER II.—On eulogising the offerings to Śrî Krisna ...	9—15
CHAPTER III.—On glories of Śrî Krisna	16—21
CHAPTER IV.—The discourse between Brahmâ and Nârada.	21—27
CHAPTER V.—Dialogue between Śiva and Nârada ...	27—30
CHAPTER VI.—Dialogue between Lomas'a Muni and Nârada.	30—34
CHAPTER VII.—Nârada's entering into Kailâs'a and praising Ganes'a	35—41
CHAPTER VIII.—Nârada's visit to Kailâs'a	41—43
CHAPTER IX.—Nârada's being initiated in the Mantra ...	43—46
CHAPTER X.—The great Festivity	46—52
CHAPTER XI.—The Grand Feast	52—54
CHAPTER XII.—Hymn Chanted by the Gandharva ...	55—60
CHAPTER XIII.—Freedom from his Gandharva body ...	60—62
CHAPTER XIV.—On the origin of prostitutes	63—70
CHAPTER XV.—On knowledge	71—72

The Second Night.

CHAPTER I.—On the nectar of knowledge	73—76
CHAPTER II.—On Bhakti Jñân	76—83
CHAPTER III.—On Bhakti Jñân	83—91
On Mystic syllables	91—99
CHAPTER IV.—Glories of Râdhâ	99—102
CHAPTER V.—On Râdhâ Kavacham	103—107
CHAPTER VI.—On the Glories of Râdhâ	107—109
CHAPTER VII.—On Mukti	109—113
CHAPTER VIII.—On Yoga	113—116

The Third Night.

CHAPTER I.—On Pûjâ, Mantra Kriyâ, etc	117—119
CHAPTER II.—On all world Powers	119—124
CHAPTER III.—On Mahâ Mantra	124—129
CHAPTER IV.—On Nyâses	129—131
CHAPTER V.—On Vrindâvan and on mantra	131—135

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Pages

CHAPTER VI.—On Sâmîpya Mukti ... ... 135—137
CHAPTER VII.—On the best two mantras ... ... 137—142
CHAPTER VIII.—On Poojâ ... ... 142—144
CHAPTER IX.—On Homas ... ... 145—147
CHAPTER X.—Service to Kriṣṇa ... ... 147—149
CHAPTER XI.—Service to Kriṣṇa ; its results ... ... 149—152
CHAPTER XII.—The Sevâ of Śrî Kriṣṇa in the night ... 152—154
CHAPTER XIII.—The result of worshipping Śrî Kriṣṇa ... 154—156
CHAPTER XIV.—On the application of the above two mantras 157—163
CHAPTER XV.—On miscellaneous matters ... ... 163—169

The Fourth Night.

CHAPTER I.—On the discourse, Umâ and Mahes'vara ... 170—172
CHAPTER II.—Conversation between Pârvati and Śiva ... 173—175
CHAPTER III.—On the thousand names of Viṣṇu ... 175—188
CHAPTER IV.—On Viṣṇu stotra and on Kavacham ... 188—190
CHAPTER V.—On the Trailokya Mangala Kavacham ... 190—193
CHAPTER VI.—On hymns to Gopâla ... ... 193—194
CHAPTER VII.—On Gopâla Kavacham .. ... 194—195
CHAPTER VIII.—On the thousand names of Gopâla ... 196—205
CHAPTER IX.—On Articles of worship ... ... 205—206
CHAPTER X.—On Five fold worship ... ... 207—209
CHAPTER XI.—On twelve sorts of suddhis ... ... 209—211

The Fifth Night.

CHAPTER I.—On Śrî Kriṣṇa mantra ... ... 212—220
CHAPTER II.—On Mudrâ ... ... 220—224
CHAPTER III.—On the Seven fold worship ... ... 225—228
CHAPTER IV. On hearing the pûjâ ... ... 228—231
CHAPTER V.—On the thousand names of Śrî Râdhâ ... 231—241
CHAPTER VI.—On the glory of the above ... ... 241—243
CHAPTER VII.—On Râdhâ Kavacham ... ... 243—245
CHAPTER VIII.—On the Mysteries of mantra names ... 245—247
CHAPTER IX.—On the Râdhâ mantra ... ... 247—248
CHAPTER X —On Yoga dhâraṇâm ... ... 249—252
CHAPTER XI.—Again on the yoga prakraṇam ... ... 252—256
Introduction ... ... I—IV
Appendix ... ... I—XVI
Contents ... ... I—II

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

INTRODUCTION.

Śrî Nârada Pañcharâtram, published by the Asiatic Society of Bengal, contains the Samhitâ called Jnânâ-mritasâra. It is one of the oldest, if not the very first, specimen of Vaiṣṇava literature in Sanskrit. It deals with Śrî Kriṣṇa, Śrî Gopâla, and Śrî Râdhâ cult. One is to have faith and devotion towards Śrî Kriṣṇa. The Vyûhas are also mentioned but not with any stress, as if they are not so very important. It tries to solve the problem of life and death, pleasure and pain, this world and the next and holds out the idea of s'ânta and dâsya (servitude) to Hari as the chief means of getting rid of these mundane troubles. Sakhya (friendship), vâtsalya (thinking God as Gopâla), and mâdhurya (looking God as the Husband) are not treated here at all. It deals mainly with the first three of the four-fold objects of human existence, having for its goal ultimately the attainment of Śrî Vaikunṭhadhâm, the region where Śrî Nârâyaṇa resides. Śrî Kriṣṇa resides in Go-loka, the highest heaven. It should be noted here that when Śrî Kriṣṇa is attained, everything is attained. Vairâgyam and Sannyâsa are not preached in this treatise, though Śiva is mentioned as speaking every thing to Nârada. Two chapters in the end are devoted to certain yoga practices, how to churn the fire, to control the breath, and how to let the Soma juice flow over and thus how to have a perfect mind.

The leading theme is devotion and love towards Śrî Kriṣṇa, who is verily the God, but not of the same standard as is preached in the Bhagavat Gîtâ; the love preached in the Pañcharâtra does not go to so high a level as the love of the Gopîkâs, pure and unselfish amounting totally to-self surrender or the love of the Gopas, the cow-herdsmen who knew Śrî Kriṣṇa their all in all. Just as Śrî Râm Kriṣṇa Parama Hamsa Deva used to say:—

"Verily, verily I say unto you that he who wants to see Him (God) finds Him". He who has falth has all; he who wants faith wants all." Sacrifice every-thing unto the feet of God and you will be saved. You will then be able to realise:—"Chinmaya nâma, chinmaya dhâma, chinmaya Śyâma."

The glories of the boy Kriṣṇa are sung in this treatise. Nârada desiring to know Kriṣṇa's greatness and the methods of his worship is recommended to go to Śamkara or Śiva, and seek instructions from Him. Nârada repairs to Kailâs'a and enters the palace of Śamkara which has seven gates. At these gates there are pictures and sculptures relating to the scenes of Kriṣṇa's childhood, and his various deeds in the cow-settlement, such as Vrindâvana, Yamunâ, Kriṣṇa's sitting on the Kadamba tree with the garments of the cowherdesses and their return from bath

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

in the Yamunâ river in a naked condition, the destruction of the serpent Kâliya, the holding up of the Govardhana mountain on the palm of his hand, the journey to Mathurâ and the lamentations of the Gopîs and his foster parents, etc. Sculptures representing some of these events were discovered on a pillar excavated at Mandor near Jodhpur at about 1911 A. D. The age of the pillar has been considered not earlier than the fourth century A. D. The idea of imagining such sculptures on the gates of Śiva's palace could have occurred to a writer only when the practice of adorning gates and pillars with such sculptures had become general. The Jñânâmritasâra, therefore could not have been earlier than the fourth century and appears to be considerably later as will presently be shewn. Goloka or the world of cows is the heaven in which Kriṣṇa dewells and which is reached by those who adore him, and several Mantras are given in this book the reciters of which are rewarded with a place in that heaven. The servitude of Hari through devotion is the highest-Mukti or absolution according to this work. There are six modes of adoring Hari, viz. (1) remembrance of him, (2) utterance of his name and glory, (3) salutation, (4) resorting to his feet, (5) constant worship of him with devotion, and (6) surrender of the whole soul to him. The Bhâgavata Purâṇa adds three more, viz. hearing his praise, servitude, and companionship (sakhyam). These last two are preliminary to the surrendering of the whole soul.

In this book Râdhâ is mentioned as the highest of the women whom Kriṣṇa loved, and She is represented to have been formed by the original lord becoming two, one of which was Râdhâ. The exaltation of this woman is thus one of the main objects of this Samhitâ.

The Samhitâ we have been considering, seems thus to be entirely devoted to the advancement of the cult of the Kriṣṇa of the cow settlement or Go-kula and of his beloved Śrî Râdhâ, his eternal consort. The Vyûhas which form a peculiarity of the Pañcharâtra school are mentioned in it very rarily, save in some mantras. The creed afterwards promulgated by Vallabhâcharyâ is exactly similar to that set forth in the book. This Samhitâ, therefore, must have been written a short time before Vallabha, that is, about the beginning of the sixteenth century. The Ramanujîyas consider this Samhitâ to be apocryphal.

An Avatâra or incarnation of a god differs from mere identification of two gods in this, that in the former case the god that is considered an incarnation acts like a human being, or even a brute, at the same time that he has the miraculous powers of a god. The transition however, form the idea of identification to that of incarnation is easy. The person in the flesh is identified with the god who is a mere spirit so that the habit of thought which in Vedic times led to the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

identification of some of the Vedic deities with Agni, has been at work even in this conception of the Avatâras. The Avatâras of Nârâyaṇa or Viṣṇu are variously given by the various authorities.

In the passage in the Nârâyaṇîya, six only are given, *viz.* the boar, the man-lion, the dwarf, Râma of the Bhrigu race, Râma Dâs'arathi: and that assumed for the destruction of Kamsa (Vâsudeva Kriṣṇa.) This passage is followed after a short interval by another in which the incarnations are given as ten, the additions being Hamsa (swan), Kûrma (tortoise), and Matsya (fish) in the beginning and Kalkin at the end. The one preceding Kalkin is called Sâtvata *i. e.* Vâsudeva Kriṣṇa.

The Bhagavad Gîtâ mentions:—Yadâ Yadâ hi dharmasya glanir bhavati Bhârata, Abhyutthânam adharmasya tadâtmânam srijâmyaham Paritrâṇâya sadhunâm vinâs'âya cha duṣkritâm, dharmasamsthâpanârthâya Sambhavâmi yuge yuge. Śrî Kriṣṇa is recognised as the full Avatâra of the Supreme in all his sixteen Kalâs, the greatest Avatâra of all. Besides these primary Avatâras, there are other minor avatâras *e. g.* Sanatkumâra, Nârada, Kapila who explained to Âsuri the Sâmkhya system which determines the collection of principles; Dattâtraya who is represented to have taught Ânvikṣikî to Alarka and Prahrâda and the attainment of excellence by means of Yoga to Yadu and Haihaya; Ṛṣabha, and lastly Dhanvantari, the teacher of the science of medicine. Kriṣṇa's worship over the widest area is due, not to his having been considered an Avatâra but to his being the peculiar object of adoration to the followers of a new religion or religious reform which first took its rise among the Sâtvatas.

Of the three select divinities, Brahmâ, Viṣṇu, and Śiva, Brahmâ had never become an object of especial adoration, having been guilty of an incestuous attempt on his own daughter. The incident is thus accounted for in the work now presented to the public.

"Hearing his father's (Brahmâ's) words the Muni Nârada became angry. He immediately cursed his father saying, Thou shalt be unadored in the world. Thou shalt have no votaries. Thou shalt be a prey to unlawful lusts."

Brahmâ being thus incapacitated for receiving worship, the other two Viṣṇu and Śiva have shared among themselves the adoration of the Hindus. It would appear from certain legends recorded in the Itihâsas and Purâṇas that Śiva was the god of the aboriginal inhabitants of the country. He was worshipped by Daityas and Râkhṣasas who are represented as mortal enemies of the Âryas or Brâhmiṇs, and all their institutions. The Brâhmiṇs did not bear any hostility to Śiva but their enemies, the Daityas, the aborogines of the country were decidedly opposed to the worship of Viṣṇu, held in reverence by Brâhmiṇs. Kansa, Hiraṇya Kas'ipu, Râvaṇa and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

other enemies of the Âryas were devout worshippers of Śiva but hostile to Viṣṇu.

Viṣṇu is represented as a god of civilisation. It is remarkable that Śankara or Śiva should be impressed to inculcate the supremacy of his rival Viṣṇu, or Kriṣṇa. The Mahâbharata relates a curious fact about Nârada, here represented as receiving a voice from Heaven. The divine sage had seen from the top of Mount Meru, the Śveta dvîpa, or white continent, on the north side of the ocean of milk. Nârada repaired to that fair land, and obtained a vision of Viṣṇu such as was never vouchsafed elsewhere, or to any but ekântins, or worshippers of one exclusive God, which the inhabitants of that white land were, and which was a peculiar characteristic of Nârada himself.

There has been an animated discussion among certain scholars on the geography of this "white land"—some have maintained that the anecdote relates to a visit paid by some Brâhmins to a Christian country from which was introduced, the doctrine of "salvation by faith" in a divine manifestation, such as an incarnation of the supreme Viṣṇu was held to be—others protest against the theory of any Brâhminical doctrine, having been ever suggested from external sources.

It is curious no one has referred to the possibility of the story about the ekântins, or *Unitarians*, having been suggested by the followers of Mahomet in the neighbouring countries of Central Asia. The scene of the inculcation of the doctrine of salvation by faith in Viṣṇu's divine supremacy was the South of India and Conjeveram is considered to this day as the original seat of Râmânuja, the Brâhmin who acted on the above doctrine, by instituting a sect, professing faith in Viṣṇu as the only means of eternal salvation.

Several hundred years before the initiation of this novel doctrine by a voice from heaven, Christian communities had been formed in the South of India professing the doctrine of salvation by faith, and contradicting the old theory of sacrificial rites.

The doctrine of Viṣṇu opened the door of salvation to all classes of men (Yavanas and Mlechchas not excepted). The primitive Brâhmins would not allow the right of religious exercises to the Śudras, whose caste duty was servility to the higher orders. The Vaiṣṇavas, however, not only received them as brethren in the faith, but promoted them also to the dignity of spiritual guides and tutors, when any were found worthy of such dignity by reason of learning and zeal.

Of course now it is a settled fact that the doctrine of Christianity, in fact, all the later religions of the world, owed their origins to the parent religion Hinduism ; but, failing to grasp it, they have now become awfully materialistic, and are destined ultimately to come under the embrace of the ever tolerant Hinduism.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

ŚRÎ NÂRADA PAÑCHA RÂTRAM,

CHAPTER I.

OM NAMO BHAGAVATE VÂSUDEVÂYA.

After saluting Nârâyana, Nara, the best of human beings, and the Devî Sarasvatî, let the author utter "Jayam" (victory), so that his work may be completed with success.

Gaṇes'a, Śeṣa, Brahmâ, Mahesvara, Âdityas and the other Devas, Kumâras (Sanaka, Sanat, etc), Munis, Kapila and the other Siddhas, Lakṣmi, Sarasvati, Durgâ, Sâvitri, and Râdhikâ, the highest and greatest of the Devis, these all bow down incessantly with greatest devotion to Sri Krisna, the Most High, whose beautiful blue (Śyâmasundara) form, that has no equal, the saints, Yogis, and the Vaiṣṇavas meditate within that (formless) Effulgent Light (the glory of God). (1-3).

This Para Brahma, the Supreme Soul, the God of all gods is free from all desires, beyond the Guṇas of Prakrti, perfectly unattached and is the Highest, higher than Prakriti. (4).

He is the Lord of all, He is the form of all, He is the cause of all causes, He is true, eternal, ancient and He is the Purusa (Person), undecaying and Supreme. (5).

He is auspicious, He is the only one fit to be named as doing or faring well to others; He is the abode of all auspicious and lucky things; He does what He likes or desires; He is the highest place, the Eternal Bhagavân. (6).

The Vedas sing always His glory but fail to find His end; therefore I am chanting my hymns to Sri Nandanandana, Kriṣṇa, who is all joy, and full of superabundance of highest bliss. (7).

He is dear to His devotees, the Lord of His Bhaktas, He incarnates for blessing His devotees; He is the Lord of Śrî, He is the giver of wealth, He is the repository and abode of wealth, He is Śri Kriṣṇa, the Lord of Râdhikâ. He is looking after the increase of wealth and prosperity of all. (8).

I have now got the nectar-like knowledge from Sri Guru Śankara who is the ocean of knowledge from the highest to the lowest and who is the Guru of the Gurus (spiritual teachers), and of the adepts in Yoga. (9).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

I, the Ṛiṣi Nârada, the son of Brahmâ, now begin to write this treatise on Pañcha Râtra, duly bowing down before the lotus feet of Maheṣvara and after extracting fresh knowledges in the shape of fresh butter by churning the four Vedas, the ocean of curds, with the rod of knowledge. (10)-11).

Om! Under a banyan tree, near its root, in the perfected, sanctified Nârâyaṇa Kṣettra, endowed with the supernatural powers situated in the Nârâyaṇa Âṣrama in the auspicious place of Bhâratavarsa, Kriṣṇa Dvaipâyana (Maharṣi Vyâsa Deva), who is a part Śrî Krisna and extremely devoted to Śrî Krisna and eagerly intent in the meditation of the lotus feet of Kriṣṇa, sat in sukhâsana posture and was repeating silently the two-lettered mantra Kriṣṇa, that was equivalent to Paramam Brahman. (12-14).

This Maharṣi Vyâsa was very ancient, highest, undecaying and the author of all Purânas; now the thoughtful Suka Deva asked his father Vyâsa who was omniscient. (15).

Sri Suka said:— O Bhagwan! Thou knowest fully the Vedas and Vedântas and art well conversant with all the Tattvas (the real nature of God, Soul, and the Universe).

Therefore be gracious enough to reveal to me the secret knowledges embodied in the Vedas, their varieties and classifications, and again the essential pith that is contained in them and that is the Light to the darkness of ignorance as Thou art the only one who art capable to make me understand these fully. (16-17).

He is termed father who gives knowledge and that is the true Knowledge by which devotion to the lotus feet of Śrî Kriṣṇa is obtained and that is the pure and holy Love by which one becomes a servant of Śrî Kriṣṇa. (18).

Again that is the best case of becoming a servant when one serves the lotus feet of His Vigraha (the body taken in His incarnation). To recite hymns before Śrî Hari is equivalent to one's living constantly in the region of Go-loka. (19).

To look without winking the lotus feet of Sri Krisna, to constantly talk about him and His glorious deeds and to dedicate oneself, to His service, and to remain with Him without any separation are the highly cherished desires; most agreeable and pleasing to His devotees. This I have heard in the Vedas as the greatest essence. (20-21).

Hearing the words of his son Śuka, Vyâsa smiled and became very glad to see that his son is the hightest Jnâni (one who has acquired supreme wisdom. (22).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Then that omniscient great Muni full of all Bhâvas blessed his son and began to say as he heard from the mouth of his Guru. (23).

Sri Vyâsa said:— O Śuka! you are blessed, honoured, and you are the incarnate of good merits; O Son! it is through you that our family has become sanctified and become mukta (freed from the bonds of birth and death). (24.)

He is the true son who is devoted to Kriṣṇa and he acquires good fame in Bhârata and sanctifies hundred generations no sooner he is born. (25)

He frees his mother, grand-mother, mother's father, his brothers, friends, servants, and hundreds of other persons, as well his wife and daughters. (26)

The three generations of his father-in-law's family, his father-in-laws and mother-in-laws become Jivan mukta (liberated while living in their bodies). (27)

Bhagavân Brahmâ Himself is extremely devoted to Kriṣṇa and his son Vasiṣṭha was also a Bhakta of Kriṣṇa and a Vaiṣṇava. (28)

Śaktri, the son of Vasiṣṭha was also a Vaiṣṇava, his mind being wholly absorbed in the meditation of Kriṣṇa; Parâsara, the son of Śaktri, became the Guru of the Gurus, and of the Yogindras and became Jivan mukta and great Jnâni by serving the lotus feet of Kriṣṇa. And I, too, have divided the Vedas and classified them by serving the feet of Śrî Kriṣṇa. (29-30)

My Guru is Bhagavân Nârada, the Yogîndra; and the Guru of my Guru is Śambhu, the Guru of the Gurus of Yogîndras. (31)

As a result of those merits you are born to me as my son, the incarnate and store of all Puṇyams; as the Sun is to the lotuses, so are you illustrious in my family. (32)

Bowing down to the lotus feet of Śrî Kriṣṇa, Nârada and Śambhu, and saluting the Devî Sarasvatî, I will now dwell on the eternal knowledge. (33).

Hear now the Pancha Râtram, the essence of the Vedas and desired by the Bhaktas (devotees); it is their Iṣṭam (dear and beneficial); now hear these five gospels. (34)

This is dearer than life and body, auspicious and the nectar of highest knowledge; in ancient times, in the region of Go-loka, on the mountain of Śatasringa Sri Kriṣṇa spoke this to Brahmâ in the presence of Sri Râdhikâ on the banks of the holy Virajâ river, on the root of the beautiful banyan tree. O Son! Brahmâ shewed his intense bhakti to Sri Kriṣṇa and chanted hymns to Him and saluted Him. Hearing this holy Pancha Râtram, Brahmâ bowed down to Śri Râdhikâ and Śri Kriṣṇa and went to Śiva where he was much honoured. (35-38)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

N. B.—What are the signs of a great Bhakta? He who finds taste and relishes in the words of Sri Kriṣṇa, sheds tears of joy and the hairs of his body stand on their ends; who knows in mind, word, and deed that his wife, son, etcs. all belong to Sri Hari, who shews mercy and kindness to all the beings, as they are all images of Sri Kriṣṇa; he is known as a Mahâbhakta amongst the Vaiṣṇavas.

Then Mahâdeva, seated in sukhâsana posture, enquired with modesty the pleasant news of Brahmâ who was a Bhakta, cheerful, and duly honoured. (39)

On being thus questioned he narrated all the auspicious news of Pancha Râtram to Śankara, sitting under a banyan tree on the banks of the celestial Ganges. (40)

Thus narrating Pancha Râtrâm to Mahâdeva, the fittest person to be praised by Siddhendras and Munîndras, Brahmâ repaired to Brahmaloka. (41)

Śambhu, again related this to His own disciple, the Muni Nârada; and Nârada, on the occasion of the solar eclipse, repeated this at the Puṣkara tîrtha. (42)

On that auspicious day I was very eager to hear the above from the Muni. For this holy Pancha Râtram is the lamp to destroy the darkness of error and delusion. (43)

The word "Râtram" means Jnân, knowledge. This knowledge is of five kinds. Therefore the seers denominate the above as Pancha Râtram. (44)

It is somewhat curious that the true meaning of the word Pancharâtra is a matter of considerable doubt. One Samhitâ states that the system is so called because it consists of five lectures delivered by God Nârâyana to five deities Ananta, Garuda, Viṣvaksena, Brahmâ and Rudra respectively, during five nights. Another Samhitâ derives the name from the idea that five other systems Sâmkhya, Yoga, Pâsupata, Boudha, and Arhata are obscured by it, and therefore it is made mighty.

पंचेतराणि शास्त्राणि रात्रीयन्ते महत्यापि ।
तत्सन्निधौ समार ब्यासौ तेन लोके प्रवर्तते ॥

Another derivation is that रात्र means knowledge and the system treats of five kinds of knowledge *i. e.* (Tattva) truth, Mukti (liberation) Bhakti (devotion), Yoga (concentration) and Viṣaya (material things). A fresh derivation reverses this and says that Pancharatra means destroyer of ignorance.

रात्रिर ज्ञानमित्युक्तं पंचेत्थ ज्ञान नाशकं ।

Another interpretration is by reference to the five forms, Para, Vyuha, Vibhava, Hârda, and Archâ. As these interpretations, some of them

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

evidently fanciful, are all contained in some of the Samhitâs themselves, we could infer that even in the time of composition of some of the later Samhitas, the older Samhitas had become so old that the true meaning of the name of the system had become lost in obscurity.

Dr. Schrader of the Adyar Libary has, in his very learned and informing introduction to the Pancharâta Agamas, and the Ahirbudhnya Samhita, recently published at Adyar, brought together a considerable body of information on the nature and tennets of the Pancha Râtra Tantra. The learned Doctor is of opinion that the Samhitas must be older than the 8th century A. D. but later than the 3rd, or the 4th century A. D. This is of course not going far enough for us, but it must be mentioned that some of the Samhitas contain probably recent matter.

This knowledge is the highest reality and is destructive of birth, death, and old age. Śambhu, the conqueror of Death, heard this from the mouth of Kriṣṇa. (This is the first kind). (45)

Now the second kind of knowledge is that excellent knowledge which is desired by the Mumukṣus (those who are desirous of liberation). This is exalting and pure and holy; it yields liberation and leads one to be dissolved in the feet of Hari. (46)

The third knowledge is pure, auspicious and gives Bhakti towards Kriṣṇa. By this knowledge one gets desired objects and becomes a servant devotee (Dâsya bhakti) of Sri Kriṣṇa. (47)

The fourth knowlede is Yaugika Jnan (knowledge relating to or derived from Yoga) and blissful to the Siddhas and gives all desired objects. (48)

1. Aṇimâ, 2. Laghimâ, 3. Vyâpti, 4. Prâkâmyam, 5. Mahimâ, 6. Îsitvam, 7. Vasitvam, 8. Kâmâvasâyitâ, 9. Sarvajnatva, 10. Dûrasravanam, 11. Parakâyapravesanan, 12. Kâya Vyuha, 13. Jîvadâna, 14. Para Jîvaharnam, 15. Sristi Kartritvam, Silpitvam and 16. Sargasamhârakâraṇam. are sixteen varieties of Siddhi (success) acquired by the Jnanins. (those who possess this knowledge). (49-51)

Notes on the obove 49-50:—

1. Aṇimâ—The superhuman power of becoming as small as an atom.
2. Laghimâ—The supernatural power of assuming excessive lightness at will.
3. Vyâpti—Pervading, extending over all.
4. Prâkâmyam—Irresisitible will.
5. Mahimâ—The power of increasing size at will.
6. Îsitvam—Superiority; greatness; becoming complete master of anything.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

See Patanjali's Yoga Sûtras on Powers.

N. B.—45. By making Samyama on the elements, taking up successively their gross form, species, fine form, qualities and utility comes mastery of the elements.

स्थूल स्वरूप सूक्ष्मान्वयार्थ वत्त्वसंयमाद्भूतजयः ॥ ४५ ॥

The Yogi makes samyama on the five common manifestations of the elements, namely, on their gross form, species, fine form, qualities and utility successively. This Samyama is taken up generally by a sect of the Buddhists. They take a lump of clay and make Samyama on that and gradually begin to see the fine materials of which it is composed; and when they have known all the fine materials in it, they get power over that element. So with all the elements. The Yogi can conquer them all.

ततोऽणि मादि प्रादुर्भावः कायसम्पत्तद्धर्म्मानभिघातश्च ॥ ४६ ॥
रूप-लावण्य-बल-वज्रसंहननत्वा निकायसम्पत् ॥ ४७ ॥

By making Samyama (on the five general manifestations or states of the organs, namely objectivity, the power of illuminating or making things perceived, the fact of being followed by egoism, qualities and utility successively, comes the conquest of the organs.

---

7. Vas'itvam—Reducing to subjection; winning over; fascinating; bewitching.

8. Kâmâvasâyitâ—Fulfilment of all desires at one's will.

The above are the eight Mahâsiddhis.

A Yogi can make himself as minute as a particle, or as huge as a mountain; as heavy as the earth or as light as the air; he can rule and conquer everything he wants. A lion will sit at his feet like a lamb and all desires will be fulfilled at his will.

9. Sarvagnam—Omniscience.

10. Dûrasravanam—Clairaudience; hearing from a long distance.

11. Parakâyapravesanam—Entering simultaneously into the bodies of many persons.

12. Kâyavyuham—Arranging and disposing one's body. The glorification or wealth of the body is beauty, complexion, strength and adamantine hardness. The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogi wishes so. "Breaking the rod of time he lives in this universe with his body." In the Vedas it is written that for that man there is no more disease, death or pain.

13. Jîvadânam—Giving life to any body; duty of a physician.

14. Parajîyaharam—Taking away one's life; becoming an enemy.

15. Sargakartritvasilpam—Power of creating and becoming an artist.

16. Sargasamhârakâranam—Power of destroying what is created.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

In perception of external objects the organs leave their place in the mind and go towards the object; this is followed by knowledge and egoism. When the Yogi makes Samyama on these, by gradation, he conquers the organs. Take up anything that you see or feel, a book, for instance; first concentrate the mind on it, then on the knowledge that is in the form of a book and then on the ego that sees the book and so forth. By that practice all the organs will be conquered.

From that comes to the body the power of rapid movement like the mind, the power of the organs independent of the body and conquest of nature.

By making Samyama on the discrimination between the Sattva and the Puruṣa, comes omnipresence and omniscience.

The fifth kind of knowledge is the knowledge of the so-called wordly people; to these, that is the highest knowledge whereby the Mâyâ, their Iṣṭa Devi becomes the cause of their greatest delusion. (52).

By this knowledge the Jîvas become wholly absorbed in the enjoyment of the objects of senses, in serving their Indriyas (organs of senses) and in maintaining their relatives and acquaintances. (53).

The first and second class of knowledge are Sâttvik; the third class of knowledge is the highest of all and is called Nairguṇya Jnán (knowledge transcending the guṇas). (54).

The fourth class of knowledge is Râjasik; the Bhaktas do not like it; the fifth kind of knowledge is Tâmasik and ought not to be aspired by the wise. (55).

The Pundits (learned men) and professors in learning call these five kinds of knowledge as Pancha Râtram; moreover, this Pancha Râtram, going to increase the knowledge of the Jnanins is of seven different denominations. (56).

These seven Pancha Râtrams are Brâhmá, Śaiva, Kaumâra, Vâsiṣṭha, Kâpila, Gautamîya, and Nâradîya. (57).

After examining the first six Pancha Râtrams, the Vedas, Purâṇas, Itihâsas, Dharmasâstras as well as the Siddhi and Yoga Śâstras and after getting the knowledge from Mâhâ Deva, Nârada Muni has compiled this Pancha Râtram, the nectar of knowledge. (58), (59).

O Son! This destroys sin and other obstacles and begets Dâsya Bhakti (devotion of a servant towards his master) to Sri Hari; therefore it is dearer than life to Sri Vaiṣṇavas and the whole property, the be-all and end-all of their lives, leading to all their successes. (60)

This Nâradîya Pancha Râtram is the essence of all the Vedas and has wonderful efficacies and is the most rare thing in the Purâṇas. (61)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

As the Eternal Bhagavân of the nature of the Effulgent Light of Brahma, the Inner Soul of all, the Most Full, Sri Kriṣṇa is amongst the Devatâs. (62)

As that adorable Mûla Prakriti Îsvari is amongst the Devîs; as Mahâdeva is amongst the Vaiṣṇavas, Siddhas, and Jñânins. (63)

As mind is amongst the trustworthy Indriyas (organs of senses) and in the quick moving bodies; as Brahmâ is amongst the knowers of the Vedas and as Gaṇesa is amongst those who are worshipped. (64)

As Bhagavân Sanat Kumâra is amongst the Munis, as Vrihaspati is amongst those who are powerful in their intellects; as Kapila is amongst the Siddhas. (65)

As the holy Nârâyaṇa Ṛisi is amongst the yogîndras, as Sukra is amongst the kavis and Vrihaspati is amongst the Pundits. (66)

As the river Ganges is amongst the rivers, as Arṇava is amongst the oceans; as Vriṇdâban is amongst the forests; as Bhârat Varṣa is amongst the Varṣaṣ. (67)

As Puṣkara is amongst the Tîrthas; as a Vaiṣṇava is amongst the worshipped, as the manifestation of the soul is amongst the souls; as Benares is amongst all the Dhâmas or cities. (68)

As Kalpavriksa (a tree yielding the fruits of all desires) is amongst the trees, as Surabhî-cow is amongst the Kâmadhenus (cows yielding the plenty of desires), as Pârijâta is amongst the flowers, and as Tulasi is amongst the leaves. (69)

As "Kriṣṇa" Mantra is amongst all the mantras, as learning is amongst the riches, as the Sun is amongst the fiery and energetic things, and as nectar is amongst the sweets. (70)

As Mahâ Viṣṇu is amongst all the gross Âdhâras (receptacles or shelter on which other things rest), as atoms are amongst the fine particles, as the spiritual preceptor, who initiates with mantras is amongst the general spiritual teachers. (71)

As son is amongst the objects of affection and tenderness, as Moon is amongst the stars, as ghee is amongst those got from a cow (milk, curd, etc), and as rice or wheat is amongst the grains. (72)

As the Vedas is amongst the Śastras, as a Brâhmaṇ is amongst the Âsramîs (different stations or orders in the life), as a gem is amongst the precious stones. (73)

As Gâyatri is amongest the Chhandas (or sacred verses), as Durgâ Devî is amongst those who have got power, as Laksmi is amongst the chaste, as the earth is amongst those who are patient and forgiving. (74)

As Sri Râdhikâ, the beloved of Krisna, is amongst the fortunate and beautiful ladies, as Hanumâṇ is amongst the monkeys, as Garuda is amongst the birds. (75)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

As the Bull of Śankara is amongst the powerful Vâhanas (carriers), as Śâlagrâm (ammonite stone pieces representing Viṣṇu) is amongst the Yantras (charms or incantations, instruments, bodies that restrain or fasten), as the worship of Sri Kriṣṇa is amongst all other worships. (76)

As Ekâdasî vow is amongst all the vows, as fasting is amongst the tapasyâs, as muttering sacred mantrams is ammongst the Yajnas (sacrifices), as truth is amongst all the Dharmas. (77)

As modesty and good behaviour is amongst the qualifications, as chanting the name of Śrî Kriṣṇa is amongst the holy meritorious services, as lovely sight is amongst the beauties, as luminosity is amongst the Tejas (fiery things) (78)

As mother is amongst those who do good and the friends, as Viṣṇu is amongst the Regents of the Lokas (regions), as Śesa is amongst the Nâgas (serpents). (79)

As Sudars'an is amongst the weapons, as Visvakarmâ is amongst the architects, as the merciful man is amongst the virtuous, as the great devotee of Viṣṇu is amongst the Devarsis, as Nârada Muni is amongst the wise, so is Pancha Râtra worshipped amongst all the Śâstras. (80)

One who has got the knowledge of Pancha Râtra, does not want any other knowledge, as one who has drunk the nectar does not want any other thing.

This Pancha Râtra is the seed of all exertions and knowledge; it is the lamp to the darkness of ignorance; it is the pith and essence of the Vedas and every one will take it as what he likes best. (82)

Here ends the First Chapter on praising the treatise and reciting its merits in course of the dialogue between Sri Vyâsa and Suka Deva in the first Râtram of the Sri Nârada Pancha Râtra.

CHAPTER II.

ON EULOGISING THE OFFERINGS TO ŚRÎ KRIṢṆA.

Śri Śuka said:—O Father! kindly tell me where the Pancha Râtram, was communicated to the intellgent Nârada by Śambhu. (1)

Śri Vyâsa, said:—After studying from his father all the Vedas and the limbs of the Vedas (the Vedangas:—Śikṣâ, Kalpa, Vyâkraṇam, Nirukta, Chhanda, and Jyotiṣa), Nârada went to that clebrated Tirtha, Kedâra, so highly praised. (2)

This Nârâyaṇ Kṣettra, most lovely and enchanting, desired by all, is situated on the east bank of the river Ganges. (3)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Here Nârada practised tapasyâ for one thousand divine years, always keeping himself holy and attentive to the rules dictated by his father. (4)

At the expiry of his tapasyâ, that great Muni heard a celestial voice in short sentences, deeply pregnant of meaning and leading to happiness in the end. (5)

The Incorporeal voice said :—(6)

If Hari be worshiped, what need is there for tapasyâ (asceticism); What purpose will Tapasyâ serve if Hari be not worshipped? If Hari be (realised) within and without, then what need there is for tapasyâ? Of what avail will one's tapasyâ be, if Hari be not (realised) within and without. (6)

Note :—This verse inculcates the doctrine of devotion to Hari as highly superior to Tapasyâ. The fruits derived from practisiug tapasyâ (purification etc.) are all to be found where Hari is worshipped ; whereas mere tapasyâ will not lead one to one's goal. if one fails to worship Hari. Again what is the worship of Hari? Realising Him within and without, seeing Him actually that He is within the hearts and outside in this Universe. The Prâṇa is Hari. The sun is Hari; the moon is Hari, the cup is Hari, the cot is Hari, every thing is Hari This whole Universe is made up of Hari. The soul is Hari, and Hari is the Supreme Self. This Tapasyâ will not yield.

Cease, Cease ; O Brâhmaṇ, what will you gain by Tapasyâ ?

O child! go ere long to Śankara, the ocean of knowlege and get from Him the nature Hari bhakti (devotion to Hari) as spoken by Śrî Vaiṣnava, that will sever like an axe, the hard bonds of Samsâra. (7)

Note :—Therefore one should not pay undue importance to asceticism. One should be absorbed in one's devotion and love towards God. It is love, love, love that is the quintessence of this universe and of this body (the macrocosm and the microcosm). Love to God, love to man. Thus humanity will find its goal.

Hearing this, on the banks of the Mandâkinî, the celestial Ganges the Muni became sadly depressed and being absent-minded, began to find out the deep meaning of these words ; but his mind was not satisfied. (8)

There, on the banks of the Mandâkinî, he began to weep, thinking of the feet of Hari ; and he saw before him Brahmâ with His son. (9)

The Muni Nârada seeing his brother and father, bowed down at once and offerd them quickly with great love, water (Pâdya) and Arghya (flowers, etc) for their reception. (10)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

And when they became free of their troubles of the journey and when they sat down smiling with pleasure, then Nârada wiped out his tears and his body became filled with joy; bowing down his head with devotion, he asked the Creator of the world, Brahmâ, the highest Guru of the Jnanins who revel in their selves and who have all their desires fulfilled, and the Kumâra (his brother) of the meaning of the two verses (celestial). (11—12)

Hearing the words of Nârada, Brahmâ embraced him deeply and began to expound the meaning of the verses. (13)

Brahmâ said:—O child! The learned people, versed in the Vedas, explain the above verses in two ways, in accordance with the Vedas, whose meanings are hidden and mysterious. (14)

If Hari be worshipped by any person, with his own devotion and love, then O Nârada, he becomes sanctified and made holy; what use then, is there of his Tapasyâ, who has been already holy. (15)

Note:—Tapasyâ will purify; but his devotion has already purified him.

In this Bhâratavarṣa, the worshipper of Kriṣṇa mantra is Jîvanmukta (liberated while living in this body); his practising Tapasyâ becomes a laughable stock like a masticated thing going again to be masticated (a repetition of the same thought; vain and tedious reiteration). (16)

O Son! being just initiated into the Kriṣṇa mantra, one purifies hundred persons and one's devotees and friends and acquaintances. (17)

Dharma, (doing one's duty) and Tapah (asceticism) are not superior to the Śevâ of Sri Kriṣṇa; the labour in practising tapasyâ goes in vain to one who is a Sri Vaiṣṇava. (18)

O Son! so a worshipper who is purified by the Tîrtha of Sri Kriṣṇa mantra, bathings in other tirthas, fasting and studying the Vedas are mere mockery and vexation. (19)

Whatever sins, due to past Karmas are found in a Vaiṣṇva, they are all burnt and destroyed at once on his being initiated in the Kriṣṇa mantra as heaps of straw are consumed in a burning fire. (20)

The great Fire is holy; the pure clean water is holy; this Bhârata Varsa is holy; the Tulasi leaves are holy. (21)

But the person devoted to Kriṣṇa easily purifies all these; and they again, in their turn, want eagerly to have a touch of the Bhaktas. (22)

The earth becomes purified at once by the dust of the feet of the Kriṣṇa Bhaktas. Nothing is purer, holier in this world than a person who serves the feet of Sri Kriṣṇa. (23)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He who daily worships Kriṣṇa on the Śâlagrâma Śila (stone ammonite) and drinks and eats the water washing His feet and offerings offered to Him is highly sacred. (24)

On his being born in this world, the worshipper of the Kriṣṇa mantra purifies hundreds of persons with friends and acquaintances. (25)

O Child! Thus I have explained the first foot of the verse in accordance with Âgama (the Vedas); I would now explain to you the meaning of the other foot according to my knowledge. Hear (26)

If Hari be not worshipped by a vile man, what will be derived by his performing tapasyâ? His labour goes in vain. (27)

As a wine bottle cannot be purified by the Ganges, so one who is not a Bhakta cannot be purified by vows, gifts, tapasyâ, fasting, yajnas according to the Vedas and all other auspicious acts. (29)

All the Tirthas tremble at the touch of a non-devotee. Even the Earth trembles at the load of a non-devotee (Abhakta). (29)

O Son! Thus the meaning of half the verse is explained a little in accordance with the Âgama. I now explain the other half of the verse. (30)

This cult of Kriṣṇa is the essence of the Vedas; it is not my mere fancy. To that high-souled man within whose hearts and without him Sri Hari resides in his waking and dreaning state, tapasyâ is quite useless. O. Muni! That man who is a part of Viṣṇu is equivalent to Viṣṇu. (31)

For his protection. Sudars'an Chakra watches, guards him always; and he, by the meditation of Krisna, becomes sinless and purifies the three worlds. (33)

Janârdan does not remain free from anxiety, though Sudars'an Chakra is guarding the devotee; He Himself goes to him to see that he is safe. (34).

Nothing is dearer to Kriṣṇa, the Supreme Spirit than His devotee; Even Self, Prâna, Bodies, Laksmi, Râdhikâ, Sarasvati, Svyambhu, Sambhu are not superior to His devotee. Sri Kriṣṇa is the life and soul of His bhakta; and Sri Vaiṣṇava is the life and soul of Sri Kriṣṇa. Sri Vaiṣṇavas meditate on Sri Kriṣṇa; and Sri Kriṣṇa too meditates on the Sri Vaiṣṇavas. (35-36.)

O. Best of munis! Thus I have explained the third foot in accordance with the Âgama. Now I will explain the fourth *i.e.*, the last foot. (37)

O. Nârada! If Hari do not exist within and without those filthy and polluted persons, the asceticism (tapasyâ) of these go in vain. (38)

What fruits will the knowledge, tapsyâ, vows, ordinances, tirthas, and the bathings and meritorious services of these persons bear? (39)

Even a Chaṇḍâla, hog and Mlechhas are superior by doing their Svadharma (duty) to a Brâhman who is devoid of any Bhakti to Sri Kriṣṇa. (40)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

A Brahman, void of his own Dharma (duty), falls down and degrades himself lower than a Chaṇḍâla by eating uneatables and committing himself daily to acting contrary to his Dharma. (41)

Note :—Chaṇḍâla—A general name for the lowest and most despised of the mixed castes originating from a Śûdra father and a Brâhmaṇa mother.

A man of this caste; an outcast.

The Svadharma (one's duty) of the Brahmaṇas is always to serve Kriṣṇa; they become saints by daily eating His Naivedya (an offering of eatables to a deity) and His Pâdodoka (water with which the feet of a deity are washed). (42)

The food that the vile Brâhman eats without previously offering the food to Hari is like feces and the water that he drinks is like urine. So the Pundits say. (43)

The Kolas, Mlechchas, Chânḍâlas eat what they ought to eat according to their Dharma; but a Brahman becomes fallen by daily eating what he ought not to eat. (44)

O Nârada! Thus I have explained, as far as my knowledge goes, one s'loka. Now I will explain the other s'loka. (45)

O Brahman! Cease from the performance of yours austerities; O devoted one, your asceticism is certainly fruitless. Go and adopt Śankara as your Guru and get ere long from Him the Dâsyabhakti (devotion of a servant to God) of Sri Hari. (46)

Well-matured devotion to Śri Hari is a boat to carry one across this ocean of wood. The Guru is Parabrahma and the Guru is the helmsman. (47)

Thus saying to you, the Devi Sarsvatî went away; Her opinion is thus explained to you. What more do you want me to say. (48)

O Śuka! Hearing the words of Brahmâ, Bhagvân Sanat Kumâra, the best amongst the Yogis, smiled and addressed to his father :— (49)

Sanat Kumâra said :—I am a boy; so I cannot understand the meaning of the previous Śloka. A son, a disciple, if unable to understand at once, ought to be explained again. (50)

Tapasyâ is useless to a man who has worshipped Śri Hari and his tapasyâ is also useles who has not worshipped Sri Hari. Now if the tapasyâs of both persons such as those above-mentioned be useless then where is the room for tapasyâ. (51)

O Father! I am a boy; kindly explain to me who are the persons that ought to perform tapasyâ; and how? (52)

Hearing the querries of His son, Brahmâ, the World Teacher became doubtful and began to meditate the lotus feet of the Highest, Śri Kriṣṇa who is like a Kalpataru tree (that yields the fruits of all one's desires). (53)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus meditating for a moment the lotus feet of Sri Kriṣṇa, He found out the meaning and began to explain confidently :— (54)

Brahmâ said :—Certainly I am blessed in getting you as my son, the Guru of the Gurus of the Jñanins. For a father becomes happy when he gets a good son devoted to Viṣṇu and religions. (55)

O son! You are blessed; you are Pundit, you are devoted to Hari! O learned one! In getting you as my son my birth and life are certainly fruitful and have been crowned with success. (56)

Listen. I am explaining again the meaning of the second Sloka. If you be not satisfied with that, you can then explain yourself. (57)

The letter Â means completely and the word Râdhita means "acquired". Therefore the meaning is the labour of performing tapasyâ is in vain to him who has acquired fully Sri Hari (in every way). (58)

He who has realised fully Sri Hari in all his Bhâvas finds his labour in tapasyâ, whether waking or dreaming, to no purpose. (59)

Going to Tîrthas, gifts, tapasyâ, Punyam and vow cannot purify a Brahmaṇ who turns his face away from Sri Hari. He is so stupid and mean. (60)

The two classes of people are happy; those who have attained the highest Hari bhakti and those who are quite dull and stupid. For this reason the middle class persons are fit to perform tapasyâ. (61)

The middle class persons are those who worship other Devas and eagerly believe in Sri Hari and do practise tapasyâ (asceticism) to get Him. What more can such persons desire? (62)

If any householder, engaged in household affairs owing to his past Karma wants eagerly the lotus feet of Sri Kriṣṇa and for that purpose performs tapasyâ, he must be considered highly fortunate. In other words he is the follower of the above school. (63).

Worshipping Śri Kriṣṇa, meditating on Him, reciting His name, drinking His Pâdodaka (water with which His feet are washed) and eating offerings of food dedicated to Him are all excellent dharmas and desired by all. (64).

There are certain Brâhmaṇas who are very stupid and dull and due to their past Karmas or due to some fallacy of the feet of their Gurus, do not understand Sri Kriṣṇa, who is beyond the three Gunas, as they are entirely under the sway of the Tamogunas. (65).

If, knowingly or unknowingly, or out of the association with the saints or out of good fortune, any person eats the food offered to Sri Kriṣṇa, the God, the Supreme Spirit, he becomes freed of all his sins and goes to Go-loka on a divine chariot (the higher vehicle) or to any other region if he likes so. (66)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O child ! Listen ; there is an ancient anecdote on this point well-worth-hearing, beautiful and leading to the highly excellent Mukti (liberation). (68.)

There was a Brâhman of Kanouj doing the office of a priest in the village Sukṣubdha, subsisting upon the offerings made to the images which he attends, driving the bulls, very stupid and awfully sinful. (69).

Note : Sukṣubdha means also afraid, distracted.

Never did he do, knowingly or dreamingly, any virtuous act or worship Sri Kriṣṇa ; he used not also to see, converse or make friends with the devotees of Śri Kriṣṇa. (70).

Now owing to a little of his past good Karma, a rare good opportunity came to him for a while ; he ate a portion of the food (Naivedyam) offered to Śri Kriṣṇa. (71).

Seeing a little such Naivedyam lying on the roadside his boy ate that, due to the good deeds of his father ; and the father, the above Brâhman also got a little of the remnant of that Naivedya already eaten by another Vaiṣṇava. (72.)

Washing those grains of rice for a long time from dirt and dust, that Brahmaṇa ate that ; though worn out and wasted, it appeared a good food to him. (73).

But the Brahman, out of haste, mixed his remnant with Śri Kriṣṇa's Naivedyam and ate that ; the remnant was found lying on the Naivedyam. (74).

And his good son too, was very much hungry and ate that also. Both then returned home. Then the Brahman's chaste wife took whatever was left of that Naivedyam. (75).

Thus, the Brahmin's wife became pure and holy ; and through each other's connection, that Brahmana and his son became Jivanmukta (liberated whilst living.) (76).

Now once on an occassion that Brahmana who ate a portion of Śri Kriṣṇa's Naivedyam was eaten up by a tiger ; on account of this merit that tiger went to Go-loka along with that Brahman and his son. His chaste wife died a suttee and she also went along with them to the region of Go-loka. (77).

Here ends the second chapter of Śri Nârada Pancha Râtram in the first Râtra on eulogizing Śri Krisna's Naivedyam in course of a dialogue between Brahmâ and Śanatkumâra.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER III.

Sanat Kumâra said :— O Sire ! O ! What a wonder to-day I have heard about the greatness of eating the excellent Naivedyam of the Supreme Soul, Sri Krisna; kindly explain this in detail. (1)

Brahmâ spoke :—Once on a time, that Brâhmaṇa went to a friend's house, with a gladdened heart and cheerful mind, his eyes opening wide with joy. (2)

This invitation was on a marriage ceremony; and the Brâhmaṇa with his son ate a lot of diverse good dishes and sweetmeats and drank nice cool water and then was on his return way to home. (3)

On the way the Brahmaṇa and his son felt themselves very much afflicted with hunger and thirst; they then saw the exceedingly lovely Chandrabhâgâ river. (4)

The son, then, exclaimed to his father:—"O father ! I am very hungry and thirsty. Therefore I take my bath in this river and then eat something. (5)

Hearing the words of the son, the Brâhmaṇa addressed him :—"O son ! This is a place of great danger; and a river is also seen so close. (6)

Therefore let us march on quickly to a village; there we will certainly see a beautiful tank and we will bathe there and then eat and drink. O son ! let us now go on. (7)

Hearing the above words, the Brahmana's son laughed a little and expressed his anger too, and with eyes, reddened like a red lotus, looked at his father and began to reply thus :— (8)

The boy said :— I am ten years old and you are aged, experienced, and my instructer; morever it is the rule everywhere that fathers instruct their sons. (9)

But alas ! Such is the nature of insurmountable time that an aged and experienced man talks like a child; O father ! Why do you speak contrary words, taking no notice of what we call "Fate" (adriṣṭa). (10)

O Father ! It is Fate that brings us pleasure, pain, disease, sorrow, fear, a good and happy death, long life, and short life. (11)

No one can avert the time when birth, death, or an auspicious act will take place; no one can act to the contrary. (12)

What has been ordained by the Creator, in whose hand one would meet one's death, cannot be averted oven by Viṣṇu or Mahâdeva. (13)

O father! Out of your dulness of understanding, your birth and your study of the Śâstras are in vain and have borne no fruit; good understanding makes one's life happy and fruitful. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He will save me Who has made the swans of a white colour, Who has made parrots green, Who has made the peacocks of variegated colour. (15)

Will He not save me Who has created endless infinite Universes, Who is protecting all these beings, moveable and non-moveable. (16)

There are some persons who sleep in the deep jungles protected by Śri Kriṣna; again there are others who are dying in their homes, due to the curse of Fate. (17)

Persons, by virtue of their previous good, sleeping on snakes, do not die, though bitten by snakes, and they again on account of their bad luck quit their lives though they live in company with Garuḍa (the bird out of whose fear the serpents fly away). (18)

Again persons do not die in oceans, fire, and out of poisons, weapons and arrows; their longevity protects them. (19)

Until the proper time comes, one's death does not take place, even pierced by hundreds of arrows; again when time comes one dies by the edge of a straw. (20)

Rather some die in wombs, some die just after being born, snme die in their vigorous youth and some die in their good old age. (21)

By virtue of their karmas some are long-lived, some are diseased, some are healthy, some wealthy and some again are poor. (22)

Some by their luck live till the end of a Kalpa; some live very long; some again are immortal. So Fate is the strongest. (23)

Some, again, on account of their karmas become Kings of kings and drive on divine chariots; some again become worms and insects; some are born as animals. (24)

Some, again, by virtue of their karmas, become Sannyasins; some again kill men: some go on Gajendras; some again go on vehicles dragged by animals. (25)

Some again make presents of gems and jewels; some again subsist by begging; some put on silken and fine garments, some others wear tattered clothes (26)

Some are naked and do not get food; some drink nectar; some are beautiful and prosperous and some are lepers. (27)

Some are haunch-backed; some are deformed; some are deaf; some blind; some tall, some of mediocre ṣize; some dwarfish and some are lame. (28)

Some are of black complexion; some fair, some pretty fair and some again by their respective karmas get rare devotion to Kriṣṇa, as His servant. (29)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Some acquire the highest place of Brahmâ free from birth, death and old age ; some others acquire the highest region of Brahma, free from all diseases. (30)

Some go to Heaven and become Indra ; some others acquire Sivaloka ; some again by virtue of their karmas acquire Yamaloka, Indraloka or Paradise. (31)

Some again suffer endless troubles in hell ; some others are chastised by the servants of Yama and suffer terribly from hunger and thirst. (32)

Some again eat insects of urine and feces and the dirt excreted by insects ; some again eat fat and marrow ; some again suffer terribly from the edges of swords, hot oils, from fire, cold water and cold place. (33)

O Father ! The sinners thus get endless terrific pains till the end of a Kalpa ; than after the expiry of their karmic effects, quit that life by the grace of God. (34)

By the will of God the people become attacked with disease and get themselves again freed from disease. It is through the terror of God that wind blows, the Sun radiates heat, Indra rains, Fire burns and Death occurs amongst the beings. By the command of God Kûrma (Tortoise) supports the infinite Brahmâṇḍa (the Universe) (35—36)

That Śri Kriṣṇâ pervades everywhere and protects all; thus He sports ; it is by His will that the earth is very afraid and is the support of all. (37)

That Earth yields all sorts of grains ; the Mount Himâlayâs has stored up gems and the Creator Brahmâ is meditating whom day and night. (38)

Whom Mrityunjaya Mahâdeva (Conquerer of Death) is meditating and worshipping ; Indra too meditates on Him and worships Him always. (39)

The Devi Sarasvati Herself too chants hymns to Him (Sri Kriṣṇâ) O Father, Laksmi, residing on lotuses, serves His feet always. (40)

Him the Mâyâ Śakti fears and therefore chants hymns ; and Durgâ, the Destroyer of all evils and dangers and Sâvitri, the mother of the four Vedas praise Him. (41)

The Siddhendras, the Munîndras, the Yogîndras, Sanaka, etc., Râjendras, Sûrendras, Asûrendras, the fourteen Manus all praise and chant hymns to Him incessantly ; the saints and Bhaktas meditate on Him and worship Him always and some call Him as the Eternal Bhagavân. (42)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Some denominate Him as the Origin and Chief (Pradhâna) of all; some others name Him as Jyotirmaya (full of Light) and some others call Him as embodying all forms (Sarvarûpi; and some mention Him as the Cause of all causes. (43—44)

Some call Him as Svechhâmaya Rûpadâri, as assuming forms at His will, for favouring His bhaktas; some call Him as exceedingly beautiful blue and extremely lovely and charming Govinda Nandanandana, Sânanda Paramânanda (son of Nanda, with highest bliss.) (44)

O Father! So remember and worship that Pûrṇa Brahma Śri Kriṣṇa, the God of the Immortals. (46)

Thus speaking to his father, the boy bathed in the Chaṇdrabhâgâ river and drank the pure clear water and ate some good sweet modakas (Laddus; sweet balls). (47)

The father too became gladdened in his hearts to hear the words of his son and, shedding tears of joy, embraced and kissed his son. (48)

Then his father finished his bath and began to perform Sandhyâ and worship. Seeing his father have had a good bath, the boy went to the forest. (49)

That restless boy cut readily five broad leaves on which they would eat their edibles. (50)

He collected beautiful forest flowers for the worship by his father; he then saw nice ripe jujube fruits (plums) and collected them; then he took ripe Âmalaki fruits and ripe Âmrâ fruits. (51-52)

He then culled full blown Kadamba flowers, the beautiful ripe pomegranate, Bel fruits, nice jack fruits, nice dates, Karanjas, Jambîras, beautiful Chikuras, etc. (53-54)

When he had thus collected various fruits, he saw a tank in front and close to its pure water beautiful white lotuses and red lotuses (Rakta kahlâras) keeping all what he had collected close by on a pure spot, the boy drank the crystal-like water; he collected the red lotuses and ripe seeds of lotuses (Padma-Vîjas). (55-56)

Collecting all these, he became ready to go to his father. That joyous and prosperous lad, the Brahman boy smilingly and fearlessly saw before a nice Champaka tree and Mallikâ, Mâlatî, Kunda, Yuthikâ and Mâdhavi creeper. He then got a load of the various beautiful flowers and fruits from the above mentioned trees. (57-60)

That load was somewhat heavy for the boy and he went on slowly and thought within himself whether it would be right or not to eat any fruit on the way and he did not eat a single fruit even. (61)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Then he saw a terrible cave of a tiger and became panic stricken and exclaimed frequently "Father!" "Father!" (62)

He did not see his father but he saw a tiger. He became very much afraid and began to remember firmly but distressedly the lotus feet of Śri Govinda. (63)

He who repeats like the above boy the ten names of Śri Hari, Nara Hari, Râma, Śri Kriṣṇa, Viṣṇu Mâdhava, Dâmodara, Hrîṣikes'a, Mukuṇda, Sri Madhusûdana, is saved from fear. So remembering those names, the boy again went to the tank. (64 65)

Knowing Śri Kriṣṇa as Bhagavân, the Supreme Self, endowed with six Aisvaryas (supernatural lordly powers) he offered to Him those flowers and fruits with great devotion. (66)

In the meanwhile the tiger came there, but, seeing the boy in contemplation of the lotus feet of Śri Kriṣṇa, could not come close to him. (67)

The boy then saw the terrible face, fierce teeth, ferocious eyes and belly; and meditated again the lotus feet of Śri Kriṣṇa that takes away birth, death and old age; thus becoming the object of prey he remained at a distance. (68-69)

He thought on the six chakras Mûlâdhâra, Svâdhiṣṭhân, Manipûra, Anâhata, Visuddha, and Âjñâ and then began to meditate in his heart on the Supreme Spirit, the Lord, situated in the thousand petalled lotus in the head united with His own Śakti and Kuṇdalinî. (70-71)

He saw within his heart Sri Kriṣṇa, two armed, wearing yellow silken garment, smiling, beautiful, pure, and looking like fresh rain-clouds. (72)

He looked exceedingly beautiful like Koṭi Kandarpas (gods of love); He is the source of all Lîlâs and radiant like a Koṭi full moons. (73)

It is extremely pleasant to look at Him; all His limbs are so proportionate and lovely; He was sandal-pasted and wore ornaments, gems and jewels all over His body; He was ready to show His grace to His devotees. (74)

His lotus like eyes, looked beautiful; He was lying on the breast of Śri Râdhâ; His hair was tied to a tuft on His head; and was encircled with a garland of Mâlati flowers and looked very charming. (75)

On His right hand was the excellent pure Ratna Padma (the lotus made of jewels); and on His left hand was the luminous looking-glass decked with brilliant gems and jewels. (76)

Two jewelled ear-rings were adorning His cheeks; and His breast was illumined with brilliant Kaustubha gem, the prince of gems. (77)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

His rows of teeth defied the row of pearls; He was garlanded with Mâlati flowers and forest flowers; thus His neck had a remarkable beauty all round it. (78)

He was praised by Sarasvati whose mouth was represented by the Vedas; Brahmâ and Mahâdeva were worshipping Him and Lakshmi and Mâyâ were serving Him (champooing His lotus like feet). (79)

Thus the boy saw the Lord as the Highest Brahman, the Supreme Spirit, Full, Unattached, Witness, the Eternal Bhagavân, the Lord of all, the Form of all, the Cause of all causes, the Puruṣa, beyond Prakriti, and Paramâtmâ Vibhu. (80-82)

Thus the boy saw the Lord and saluted Him and fell prostrate before Him (mentally) with great devotion and with folded palms began to chant hymns to Him:—(82)

Śri Subhadra said:—O Lord! Let me behold Thee; I am your refugee and devotee. O Thou Śrîda! O Śrîs'a; Śrî Nivâsa Śrî Nidhe! Śrî Niketana! (83)

Thy lotus feet are served by Śrî, the cause of Śrî; Thou can'st not be described by the Vedas; Thou art the Supreme Lord, without any desire, attributeless and the Lord of all. (84)

The origin of all, the abode of all, the seed of all, eternal, calm and Peaceful, the Lord of Sarasvati, and the Finale of all actions (85)

The Shelter of all, receptacle of all, Itself without any receptacle, assuming forms at will and yielding to all the objects of all their desires, and the helmsman to this ocean of world which has really no substance in it and which is very difficult to be crossed. I salute Thee. (86)

Thus saying, the boy began to weep intensely and remembered the lotus feet in meditation. (87)

Whoever reads this stotra (hymn) uttered by the Brahman boy becomes freed of all sins and goes to Viṣṇu Loka (the region of Viṣṇu). (88)

Here ends the third Chapter of the first Râtra on reciting the glories of Śri Kriṣṇa.

CHAPTER IV

Brahmâ said:—The God of the bhaktas (devotees) is kind to them; Bhagavân Janârdan became pleased with the praise offered by the Brâhmaṇa and shewed favour to him. (1)

In the meanwhile Nârâyana Risi, the son of Nanda (some say the son of Dharma) came there out of mercy. (2)

The Brahman son saw that Chief Muni exceedingly beautiful and lovely and very agreeable and brilliant like fire. (3)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He was wearing yellow robes, looking like fresh rain-cloud, decked with sandal-paste all over and adorned with garlands of forest flowers. (4)

His face was serene, smiling and shining, fit to be worshipped by all and he was turning his holy rosary made of crystals. (5)

Seeing him, the Brahman suddenly bent his head low and saluted him, duly; the Muni, the supporter of the poor and needy, touched his head and blessed him and out of favour began to speak words to him beneficial and moral and leading to his welfare in the world. (6-7)

Śri Nârâyaṇa Riṣi spoke :—O fortunate Brâhman ! your birth is successful and the family in which you are born is blessed and highly praised. (8)

Now meditate most gladly on the son of Nanda, the Highest Bliss and you will go certainly to the region of Go-loka full of the Highest Bliss and desired by the Devas. (9)

You are very holy and your heart is full of Śrî Kriṣṇa and you are all virtue. The family in which you are born is blessed, sanctified and become famous and free from danger. (10)

Such knowledge and bhakti to Sri Kriṣṇa Chandra have come to you by your having eaten His naivedya lying stale on the ground, and eaten by an animal. (11)

O Child ! Who can describe the greatness of His naivedya. The four Vedas are unable to declare it. (12)

O Brahman Subhadra ! now ask boon from me ; good will come to you. I can give all one can ask. (13)

Hearing thus the words of Nârâyana, the boy trembled and with tears in his eyes and with folded hands spoke :—(14)

Subhadra said :—O Śri Kriṣṇa ! grant unto me that infallible devotion to Thy lotus feet, which is acquired by the highly fortunate and which takes away birth, death and old age and let me live at Thy holy feet. (15)

I do not want any other boon. I do not crave for the enjoyment of worldly objects and I do want no other boon which a man, drawing his salary, wants. (16)

Nârâyaṇa Ṛisi said :—What is there that is rare to a man who has got his devotion to Śri Kriṣṇa ? The thirty-two highest siddhis (perfections) Animâ, etc., come easily to him. (17)

A Śri Vaiṣṇava does not want even if he be granted Nirvikalpa Samâdhi ; for the bhaktas, want always only that devotion to Hari which is without any motive, the Ahaituki Hari bhakti. (18)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Now take the Highest Mantra, that of Sri Kriṣṇa which like a Kalpa taru (a tree yielding all objects of desires), holy and fully capable to sever the roots of Karma. This gives devotion to Sri Kriṣṇa as His servant. (19)

The beautiful mantra is Srîm Hrîm Klîm Kriṣṇâya Svâhâ. Laksmî Vîja is Srîm ; Mâya Vîja is Hrîm ; Kâma Vîja is Klîm ; Vahnijâyâ is Svâhâ. (20)

O Son ! Thus saying, the great Muni, in a state of great purity repeated thrice the holy Mantra on his right ear. (21)

Then Nârâyaṇa Riṣi ordered the boy to recite the stotram which he ere long recited in praise of Sri Kriṣṇa. (22)

Moreover he gave him the famous kavacha named Jaganmangala-mangalam, then the meditation mantra of Śri Kriṣṇa and the method of worship according to Sâma Veda. (23)

Note :—The method of worship—how and in what succession which Devas are to be worshipped.

The servantship and devotion to Hari and life in Go-loka (or Vrindâ-ban, if not, in Goloka) occurs when the two births (past and future) and the effects of Karma end. (24)

Subhadra said :—" O Respectul one ! If Thou likest to grant boon unto me, then say truly and make a promise ; afterwards I will ask from you the boon that I desire. (25)

Nârâyana Riṣi said:—" Om satyam, O child ! I speak truly. I will grant you the boon you ask ; there is nothing impracticable to me ; I can give you all the wealth. (26)

Subhadra said:—What is that Kavacha, so beautiful and located within an invaluable jewel, worshipped by all. (27)

O Deva ! Now give me that Kavacha and thus fulfil your promise Hearing the Brahman's words the throat, lips, and palate of the Muni became parched and dry. (28)

And being unable to speak any word, he began to meditate on the lotus feet of Śri Kriṣna and gave him that guṭikâ (the globular pebble involving Kavacham) but he did not mention to the boy any single word about Kavacha (a mystical syllable considered as a preservative like armour) Kavacha—an amulet ; a charm. (29)

O Child ! The wrath of the Devas and boon according to one's wishes look alike. Though the great Riṣi was angry, yet he spoke to the Vipra with a sad and absent-minded heart. (30)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Nârâyaṇa Ṛiṣi said :—O Brahman ! Enjoy the pleasures of the kingdom for three hundred thousand years and attain Lakṣhmi (property) so very rare but you will be deluded with Mâyâ. (31)

O Brâhman ! As you are taking the Kavacha of my Iṣta Deva, you will live for a period of seven Kalpas (by virtue of this). (32)

And after a long, long time you will go to Go-loka ; than you will be born as the son of Mṛikaṇda Muni, and will be known far and wide by the name of Mârkaṇdeya Muni. (33)

O Child ! The Kavacha, given by me, will protect you and the same Kavacha will be seen suspended from your neck in your every birth. (34)

Then the Muni, the son of Dharma and a devotee of Śri Kriṣṇa inclosed the Kavacha in another jewel stone and put on, on his neck, with devotion. (35)

Thus granting boon and Kavacham to the Brâhmaṇa, the Muni went back to his place, absent-minded like a cow bereft of her calf. (36)

The Muni, on his return, was reproached very much by his brother Nara, by his high-souled father Dharma, and by his mother Mûrti and by his wife Śânti. (37)

The Brahman, on the other hand, began to shine with Brahma Tejas (the fire of Brahman) no sooner he got the above Kavacha and mantra like a kalpa tree and got up from the tank. (38)

He waited for a short time under a beautiful banyan tree, on the edge of that tank and finshing his Poojâ (worship) of Śri Kriṣṇa, the Lord of the three worlds, began to repeat silently that highest Mantra. (39)

Here, on the other hand, the father of the boy searched for his son for a while and unable to find him out returned home and gave vent to his sorrow and wept bitterly. (40)

His mother, hearing all this was ready to quit her life but she desisted from doing so when she heard that her husband had seen an auspicious dream. (41)

Then both father and mother, accompanied by friends went out in the deep jungle in quest of their son. (42)

They looked every tree in the forest when at last they came to the tank and saw their son, burning like the Sun, under that banyan tree. (43)

The father and mother both embraced and kissed their son again and again. (44)

The son repeated to them all what had happened to him and his father, mother and all the friends heard him. (45)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Then they were ready to return and, crossing the river Chandrabhâgâ, came again to their city. (46)

The King, the Lord of that city, when he saw that fiery son, married his daughter with jewels and ornaments to that boy. (47)

That girl was young, beautiful, of Syâm colour, like burnished gold chaste, highly fortunate and a part of Kamalâ (Lakṣmî). (48)

The King also gladly gave him thousand elephants, ten lâk horses and thousand jewelled ornaments as dowry. (49)

He also gave thousand slave girls very handsome, having golden ornaments round their necks and thousands of other valuable and rare clothings and jewels. (50)

Thousand slaves, three lâkhs infantry, ten lâkhs gold pieces, and valuable and rare garlands of gems and jewels were also offered. (51)

After giving his daughter in marriage, he with his wife began to weep, and went with his daughter to the house of the Brâhman. (52)

Going to some distance the King saw a very beautiful and lovely city defying, as it were, the heaven of Indra. (53)

That city was very charming and adorned with pure gems. There were three crores of palatial buildings and nine crores of temples, all decked with pure gems and jewels. (54)

The city was guarded by seven enclosure walls and three diches and thus became quite impregnable to the enemies. (55)

The palace of the bridegroom was decked with excellent gems and jewels and fitted with thunderbolt-like hard doors and provided withjewel jars. (56)

The brilliancy of the gems looking like mirrors and the beauty of the jewel jars added to the lustre of the place ; in addition the court-yard was paved with jewels and the steps were of the same materials. (57)

The beautiful highways were clear like red powder of vermillion and the enclosure walls were very lofty, reaching to the skies and ornamented wth gems and jewels. (58)

The King was greatly surprised with the exceeding beauty of the city and the father and mother of the boy were greatly delighted and astonished. (59

There had already arrived before their entrance three lakhs of elephants, one hundred lakhs of horses, four crores of infantry. (60)

Elephants, prostitutes, dancing girls, Brâhmaṇas, pitchers filled with water, and chaste women with their husbands and sons all went forward ;

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

and lastly the prime minister succeeded, and on seeing the Brahman boy, he descended quickly from his elephant and bowed down his head and saluted him. (61-62)

The boy entered into the temple, built of gems and jewels, and very gladly took his seat on the jewel throne. (63)

In the same reverential way, the prime minister offered the jewel thrones to the bride's father and to the father and the mother of the Brahman boy respectively for their honored seats. (64)

He began to wave chowrie fans over the head of the boy and hold the jewelled umbrella bedecked with diamonds. Thus he served him with all care and attention. (65)

The Brahman boy appeared at that time in that religious assembly as Indra looks in the assembly of the Devas. His father-in-law stayed there for a few days and then returned to his place, highly respected. (66)

The Brahaman reigned there for three hundred years. When his father went out on an occasion to a forest, a tiger devoured him. (67)

His mother was highly fortunate and chaste; she therefore died a sutee. O son! Both father and mother went on a jewel car to the region of Śri Kriṣṇa. (68)

That tiger, too, quickly assumed a holy body, due to the naivedya of Śri Kriṣṇa that he ate. (69)

And attained to the beautiful region of Go-loka along with the father and mother of the Brahman boy. The boy too sacrificed his body on the banks of the celestial Gangers (Svargangâ). (70)

He gave over the charge of the kingdom to his son and, as a result of his Karma, took his birth in the womb of the wife of Mṛikaṇḍu Muni. (71)

He thus became famous in his next birth as Mârkaṇḍeya Muni and by the grace of the boon granted by Nârayaṇa Ṛiṣi, lived for a period of seven Kalpas. (72)

The Brahman's state has thus been improved; it is therefore evident that the naivedya of Śri Kriṣṇa, though eaten by an animal, produces such a glorious result. (73)

Naivedya was lying on the road side in an worn out state; so O son! when the fruit of eating the naivedya unknowingly and without any desire of fruits, produces such a glorious result, then imagine what will be the fruit when one eats the naivedya knowingly and with a desire to get excellent results; the four Vedas cannot describe the greatness of these fruits. Thus I have related to you the old history. What more beautiful sweet and wondrous thing you want to hear. (74-75)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Śri Nârada said:—I have heard the glory of naivedyam of Śri Kriṣṇa. It is so very captivating. (76)

Now I am eager to hear of the Kavacham on the neck of Śri Nârâyaṇa Riṣi; kindly solve this doubt of mine. (77)

Sanat Kumâra said:—O Grand sire! I have got doubts also on this point; so, O Brahmana! Explain to which Devatâ that Kavacha belongs. (78)

He who solves the doubt and removes the error is called father and holy preceptor. O Thou! kind to son! O highly fortunate One! So say this quickly to me and to Nârada. (79)

Hearing their words, the throat, lips, and palate of Brahmâ got dried. He remembered the lotus feet of Śri Kriṣṇa and began to say as follows. (80)

Brahmâ said:—Śri Nârâyana gave to that Brâhman boy "Jagan-mangalamangala" Kavacham and the meditation mantra of Śri Kriṣṇa. (81)

O highly fortunate one! I am telling that to you and the Muni Nârada; but at present I am unable to tell you regarding the Kavacha that was on the neck of Nârâyaṇa Riṣi. (82)

The Kavacha, so very secret and rare, that you see in my neck was also on the throat of Śri Nârâyaṇa Muni in a strange manner. (83)

And the same Kavacha was on the neck of Dharma and on the high souled Nara—Nârâyaṇa and the great Muni Agastya and Lomas' Muni. (84)

O Son! Again that same Kavacha on the neck of Tulasî and Sâvitrî and on the necks of other highly fortunate souls in such a rarely sacred place as Bhâratvarṣa. (85)

Nârada said:—I will hear later about the Jagan mangala Kavacham and the dhyân and worship of Śri Kriṣṇa. (86)

Kindly tell at present about the glory of that highly auspicious and rare kavacham that Subhadra, the Brâhman boy got. (87)

Brahmâ said:—O Son! you better hear this from your own Guru. Śrî Mahâdeva and you would know then how Subhadra obtained the above kavacham. (88)

Here ends the Fourth Chapter of the first Râtra on the discourse between Brahmâ and Nârada.

CHAPTER V.

Śri Sanat Kumâra said:—Kindly say then about any kavacha and dhyân that you like. Though what I hear is auspicious, who can feel

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

himself gratified on hearing any auspicious thing ? (*i. e.*, he wants more to hear on greater auspicious things). (1)

Brahmâ said :—The dhyân mantras according to Sâma Veda and Kavaçham, were given by Śri Nârâyaṇa Riṣi to Subhadra Brâhman, knowing that he was a great soul and religious. (2)

This is the Dhyân :—I meditate on the Lord, the God who is of Śyâma colour like fresh rain cloud, who wears yellow silken raiments, whose body is decked all over with sandalpaste and who is smiling beautifully and who has got a lovely beautiful blue form. (3)

Who is garlanded with Mâlati flower, decked with jewel ornaments and praised, by the Lord of Munîndras, the great Siddhas and by Brahmâ, Śiva and Ananta. (4)

Who is the form of all, the lord of all, the seed of all, eternal, the cause of all, the knower of all, the Person, who is beyond Prakṛiti. (5)

Who is attributeless, without any desire, u nattached to anything; Him I meditate. Meditating thus, he should offer, repeating the Mûla mantra (the principal formulae), pâdyam (water for washing feet,) etc. (6)

Then he should recite with devotion the stotra and kavacham of Śri Kriṣṇa and repeat silently the mantra. He is to fall prostrate on the gronnd. O child ! This I say to you. What more do you want to hear ? (7)

Śri Sanat kumâra said :—O Brahman ! kindly speak on the holy worshipful Jaganmangala Kavacham of Śri Kriṣṇa. (8)

Brahmâ said :—O Brahman ! Listen, I am speaking to you of that greatly wordrous Kavacham. In ancient days, Bhagavân Śri Kriṣṇa told me, and showed His mercy. (9)

I told that to Dharma and Nârâyaṇa Ṛisi and Nârâyana Riṣi gave that to Subhadra Brâhman. (10)

This is very secret and holy ; still, out of affection to you, I communicate this to you. Whoever reads this or puts this on his body, attains to perfection attained by the Siddhas. (11)

Thus Indra and the other Devas got their respective prosperous positions. The Ṛiṣi of this is Nârâyaṇa ; the Chhanda is Gâyatrî and the Devatâ is Śri Nârâyaṇa. (12-13)

Its application (viniyoga) is to Dharma (religion), Artha (weath), Kâma (desires) and Mokṣa (Liberation). Let Râdhesa protect my head ; let Râdhesvara Himself protect my neck.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Let Gopîs'a protect my both the eyes ; let Bhagavân Himself protect my palate ; let Śrî Govinda protect my cheeks and let Sri Kes'ava protect my ears. (14)

Let Śrî Gadâdhara protect my throat ; let Śri Kriṣṇa protect my shoulders ; let Śrî Vâsudeva protect my breast and let Śrî Achyuta protect my belly. (15)

Let Sri Padmanâbha protect my navel ; let Kamsasûdana protect my bones ; let Puruuṣottama protect my back ; let Śri Nityânanda protect my loins. (16)

Let Puṇḍarîka protect my feet ; let Śrî Hari protect my two hands, and let the Lord Nṛisimha Deva protect my nose and nails. (17)

Let Sri Madhûsûdana protect all over my body ; let Sri Râma protect my east side and let Sri Vamsîdhara protect my south east. (18)

Let Sri Dâmodara protect my south ; let Śri Narottama protect my south-west ; let Puṇḍarîkâkṣa protect my west and let Sri Vâmana protect my north-west. (19)

Let Sri Ananta Deva protect my north and let Sri Parames'vara protect my north-east as well as in water, earth, air and in my dreaming and waking states. (20)

The Lord of Vrindâban Sri Kriṣṇa protects all his bhaktas and all those who come to him for refuge ; Let Him protect me from all my dangers. This wonderful Kavacha I have now communicated to you. (21)

This is the essence in giving happiness and Mokṣa to the saints ; it gives all the Siddhis (perfections). Whoever recites this during the worship of Śri Kriṣṇa obtains service devotion to Sri Hari and becomes a resident of Goloka Sri Vrindâvan. That man, therefore, becomes a Jivanmukta (liberated) while living in this present life. (22)

Here ends the Jaganmangala Kavacham in course of dia'ogue between Brahmâ and Nârada.

Nârada said :—Kindly speak unto me about that rare Kavacham which Śrî Nârâyaṇa Riṣi gave to Subhadra Brahmin. (23)

Brahmâ said :—How can I speak to you about that Kavacham which refers to my Iṣṭa devatâ ; do you not see on my neck that Kavacham inclosed in a round thing made of jewels. (24)

Śri Nârâyaṇa Riṣi handed over that Kavacham along with the guṭikâ (the round thing enclosing the Kavacham) but did not disclose it as it was so ordered by Śrî Hari. (25)

On account of that Kavacham belonging to the Iṣṭadeva of the Ṛiṣi, he did not give the guṭikâ to me, though reprimanded much by his friends. (26)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

It is not proper to hand over personally one's own Kavacham; for if it be so handed over, there is the danger of one's life. So the Riṣis, the knowers of the Vedas, say. (27)

O fortunate one! go to your Guru of your other births Śrî Śambhu. He will give you certainly this kavacham. (28)

O Brahmin! O son! you are will soon get, owing to your good luck, that auspicious and rare kavacham. (29)

O Sanat Kumâra! Go soon to Vaikuṇṭha and see your own Guru. Śrî Nârâyaṇa will give you this kavacham. There is no doubt in this. (30)

O son! Hearing this, Bhagavân Sanatkumâra went to Vaikuṇṭha and got that desired excellent kavacham. (31)

And when Nârada was ready to depart as advised by Brahmâ, Brahmâ, too, went to the region Brahmaloka, where there is no birth, death nor old age. (32)

Here ends the fifth chapter of the First Night on the dialouge between Śiva and Nârada. (33)

CHAPTER VI.

Śrî Śuka said:—Sanat Kumâra went to Vaikuṇṭha and Brahmâ went to Brahmaloka. O Brahman! what did Muni Narada do. (1)

Vyâsa said:—When they went away, Nârada wept and wept, wandering hither and thither on the banks of the river. (2)

He became sad, and absent-minded; he then wanted to see the lotus feet of Śrî Hari. (3)

He bowed down to his father Brahmâ and brother Sanat Kumâra and went from that Âsrama towards Kailâsa. (4)

He bathed in the river Kṛitamâlâ and worshipped Śri Kriṣṇa. He then took fruits, water and other edibles and went to the mountain Gandhamâdan (5)

There he saw a Brâhmaṇa, under a beautiful banyan tree, immersed in meditation of the lotus feet of Śri Kriṣṇa. (6)

He was very tall, naked, of a fair complexion and his body was covered with hairs. He was shedding tears of joy and his eyes were closed. (7)

His heart was wholly absorbed with the idea of the excellent lotus feet of Śrî Kriṣṇa worshipped and saluted by Brahmâ, Ananta and the other Devas. (8)

He was so absorbed in introspection that he was completely unconscious to what occurs without. He was a disciple and a firm devotee of Śrî Mahâdeva, the Guru of the Gurus of Yogîndras, expert in yoga. (9)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He was seeing in his heart-lotus the eternal Light of Brahma (Brahma Jyoti) in the form of a Flame, of the Highest God, the Supreme Soul, the Padma Nâbha (from whose navel, the lotus has come out). (10)

He was seeing also Śrî Kriṣṇa, smiling, of a beautiful form (Vigraha) full of joy, the great Witness, Highest of all, Bhagavân Adhokṣaja (one who has got all one's senses under control). (11)

Śrî Nârada Muni wondered on seeing the above Brahmana, the great Risi, melted down with joy in meditation of Sri Kriṣna, the Highest Person and rapt with holy thoughts. (12)

He walked hither and thither and then saw a beautiful hermitage belonging to the Maharsi; it was very lovely and situated in a lovely place; there were new things adding novelty to the place. (13)

There was a tank of clear, cool water where white lotuses and Kokanadas (red lotuses) were blowing and rendered the place charming. (14)

Busy bees were humming ravishingly, attracted by the sweet scent of the lotuses; (15)

Various wild trees with fruits and branches adorned the place; Karaja, Karanja, Vimba and Sâkoṭaka trees were abundant. (16)

There were Tinṭidî, Kapitthva, Vaṭa, Śims'apâ, Sandal, Mandâra, Sindhuvâra and beautiful Tâḍitapatra trees all round. (17)

Gubâka, Cocoanut, Date, Panasa, Tâla, Śal, Hintâla, Piyâla and Lakucha trees were there. (18)

There were Manago trees, Âmrâtak, Jambîra. Pomegranate, Bel, Plum, Jambu and Nâgaranga trees. And the place looked exceedingly beautiful with the ripe fruits and red colours of various trees. (19-20)

There abounded flower trees Mallikâ, Mâlati, Kunda, Ketakî, Mâdhavî creepers, and beautiful Champaka trees; white Kadambas, Nageśvaras and Mândâra flowers added romantic charm all around. (21-22)

Swans, Kâraṇḍavas, male cuckoos, sounded their clear, pure voices incessantly and the whole place beautifully resounded with their echoes. (23)

There used to wander tigers, Śarabhas, lions, gandakas, buffaloes, and beautiful Krisnasâra bucks and châmarî cows. (24)

By the powerful influence of the great Muni there were no feelings of envy or enmity etc. and stealing, dacoiting or fear from fierce animals or sorrow were not found there. (25)

This Tîrtha yielding high merits is very famous in Bhâratvarṣa and is known as the place of siddhis (perfections). Mantras and successes are realised here at once. (26)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Seeing this, Śrî Nârada Ṛiṣi went to the Muni who was found seated in his âsana but not in the meditative mood. (27)

The Devarṣi on seeing Śrî Nârada, got up, cordially gave him welcome and offered him roots and fruits. (28)

Seeing Nârada, born of a noble foinly, with lute in his hand, and of a pleasing countenance, asked him smiling. (29)

I think that the Muni Nârada, burning with Brahmateja and looking brilliant with the light coming out of his body, the best of the Brâhmaṇas, has come as a guest to my âṣram as a result of my good fortune and he has been offered due worship and given a cordial welcome. (30)

Lomas'a Muni said :—O Brahmana! What is your name? Whence are you come ; and whither are you going ? What is the name of your father ? where does he live and where is your birth place and what is your native village ? (31)

Are you come to sanctify this âs'rama? I hope it is my good fortune that brings you here, the incarnate of Brahmateja (the glory or lustre of Brahman that is supposed to surround a Brâhman). (32)

The Tîrthas of water or the Devas made up of earth or stone take very long time to purify a thing ; but the sight of a Vaiṣṇava purifies that at once which was not purified by the above for a long time. (33)

The tîrthas and the sea-girt earth with forests and islands are purified at once by the touch of the feet of the Vaiṣṇavas. (34)

I am blessed, indeed! My birth and Karmas are blessed, as a Vaiṣṇava Brâhman has come to my house all on a sudden. (35)

The whole universe has been worshipped by him who has worshipped a Vaiṣṇava. I give over to you this Âsrama with all the articles thereof. (36)

Now eat the nice ripe fruits and other edibles and drink scented, tasteful, cool and sparkling water. (37)

Drink cow's pure milk and beautiful honey and the juice of ripe fruits as much as you can. (38)

Now sleep within this house on this beautiful soft bedding scented and cooled by cool breeze and scented with fragrants. (39)

Hari Himself is pleased with him who has pleased his guest ; and Hari, being pleased, and Guru being pleased, the three worlds become pleased. (40)

When a guest (Atithi) remains in a house, all the Devas reside with him in that house. Therefore where a guest is not worshipped, all the Tîrthas, all puṇyams (good merits), all the Vratas (vows) tapasyâ,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

sacrifices, truth, fame, good conduct, Dharma and righteous acts all depart from there with the guest that goes back disappointed. (41-42)

Also whence the atithi goes away disappointed, his Pitris, all the Devas, Punyams, Dharma, Vratas, food, self restraint, fame, Lakṣmi, the Iṣṭa Guru, leave his house and abandon that sinful man. (43-44)

That man who does not worship a guest duly becomes like one who kills his wife, who is treacherous, who kills a Brâhman, who holds illegal intercourse with the wife of his Guru, who betrays trust, who is wicked, who rebels against his friends, who murders truth, who is sinful, and who steals away a gift, who sells his daughter, who appropriates the boundaries of lands of others, who gives false evidence, who steals a Brahman's property, who steals things placed under one's trust, who drives bulls, who is a Devala Brahmin, who is a Grâmayâji (village priest), who eats the food of Śudras, and who eats the food on the Srâddha days of the Śudras, who is a Brahman, opposed to Śrî Kriṣṇa, who kills men, who is wicked and ferocious, who is void of devotion to his Guru, who is afflicted with diseases, who speaks lies always, who is a Śâdra, who goes to a Brahman's wife, who goes to his mother, who cuts Asvattha trees, who kills her husband who kills his father and mother, who kills those who come under his protection, who is a Brâhman, Kṣattriya, Vais'ya or Śudra that steals stone and gold. (45-51)

Thus saying, Lomas'a Muni worshipped Nârada with devotion and gave him sweets to eat and place to sleep. (52)

Śri Nârada said:—"O Muni! I am Nârada, the chief of the Munis, I am the son of Brahmâ; I am coming from my place of asceticism and will go to Kailâsa, desired by all. (53)

I have come here to see you and make my soul pure and holy; as the sight of a Vaiṣṇava sanctifies all the beings. (54)

Who are you, sanctified by your meditation, naked, and the hairs on your head twisted into straws? To whom belongs the Kavacham in closed in jewel that hangs on your neck? O Fortunate one! What do you meditate? Who is the highest and best Deva? Who is a Guru? Please tell me all this. (55)

The Lomas'a Muni said:—You are Jivanmukta (liberated whilst living); you are sanctifying the three worlds; the words and mind of a man become alike of the family in which he is born. (56)

The minds of all persons can be perceived by their sons, by their name and fame, by the water (ablutions of various parts of body performed with water, libations of water to the deceased), by his poetic taste, by learning and by the good prestige that he wields. (57)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Brahmâ, the creator of the world, is earnestly intent on meditating on Brahma; so you, His son, are the best of the Devarṣis. (58)

O purifier of the world! O fortunate one! My name is Lomaśa; I am naked, for my longevity is short, and I am not inclined towards the enjoyment of senses; so what is the use of my clothings. (59)

I live under a tree which serves my umbrella; what need have I for a house? To prevent rain, heat, I am holding matted hairs on my head. (60)

These three worlds are the products of mere fancy transient like the bubble on the water or the lightning in the sky. All the things from Brahmâ down to a blade of grass are all false. (61)

What is there the use in a wife, son, wealth, riches and beauty when the life is so short. (62)

My one hair falls off when one Indra dies; then one Manu also falls; so why shall I be deluded? (63)

I am very short-lived; when all my hairs will fall off and all my hairs will turn grey, I will die certainly. (64)

I meditate on the lotus feet of Śrî Kriṣṇa, the Paramâtman, beyond Prakriti. Brahmâ, Laksmi Devi and Mahâdeva all worship the same lotus feet. (65)

Śrî Kriṣṇa, the Cause of all, is my Iṣṭa Deva (desired and beloved Deity) the Lord of the worlds. The Guru of the Yogîndras, Bhagavân Śiva is my Guru. (66)

My Guru will say to you about the Kavacha that you see on my neck. I am ordered not to tell about this; and who is there in this world that can speak out what is forbidden to him to say. (67)

He who does not keep to his Guru's commandments is a great sinner and reaps the furit of Brahmahatyâ (Brahminicide). (68)

He who considers his own Guru Deva as different from Śiva, suffers the fruits of Brahmahatyâ and obstacles come to him at his every step. (69)

Even if a Guru's commandment be such as ought not to be obeyed, that ought to be obeyed and carried out. If it be not obeyed, hindrances occur at every moment. There is no doubt in this. (70)

A man becomes freed of all sins and becomes a Jivanmukta, if he gets Guru's blessing, the dust of his holy feet; and eats what had been left after being eaten by him. (71)

So go to Kailâsa to see your own Guru Śankara, by the mere sight of whom, all men are freed of all their obstacles and sins. (72)

Here ends the 6th chapter of the first night on the dialogue between Lomaśa Muni and Nârada Muni.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER VII.

Srî Vyâsa said :—Thus addressing Lomas'a Muni, Nârada went to the beautiful banks of the Puṣpabhadrâ river. (1)

Where there is the pure crystal like mountain Śriṇgakûṭa having within it three other tanks overgrown with various trees. (2)

And frequented by swans, Kâraṇdavas, and other aquatic birds, made very lovely by the humming of the bees and the cooing of the male cuckoos. (3)

Sweetly scented by soft cooling breeze, and where the great Muni Mârkaṇdeya was absorbed in deep meditation. (4)

Then that peaceful Muni, endowed with Sattva guṇa, seeing Nârada Muni there,' bowed down to him with devotion and humbly asked about his welfare. (5)

Mârkaṇdeya Muni said :—Today my brith has become successful and my life, too, has become blessed when Nârada Muni, the son of Brahmâ, the store of all punyams, has come to my hermitage. (6)

O Devarṣi Narada Muni ! Endowed with the glory of Brahman, where are you going alone and with what purpose ? (7)

It is the mind of every being that is the sole cause (impellar) of all actions ; and this mind blooms and expands when words are uttered as the mind thinks. (8)

Hearing this, Narada smiled and spoke true, peaceful, nectar-like words that he wanted to express. (9)

Nârada said :—' O Friend ! I will go to the Mount Kailâsa to see the God Mahâdeva, the best of the Jnânins to get wisdom from him, to ask him questions and salute him by falling prostrate before His Holy Feet. (10)

Thus saying, the Muni Nârada accepted the worship offered by him and departed. Markaṇdeya Muni became distressed with sorrow at the separation from Nârada ; for the separation from a Sâdhu is very intolerable. (11)

Narada Muni crossed easily the insurmountable mountain Himâlayâs and reached the mountain Kailâsa situated an the banks of the celestial river Mandâkinî. (12)

There he saw the great banian tree having hundred branches and one yojana high and with red ripe fruits. (13)

There were on this tree nice lovely birds and there were Siddhendras, Yogîndras, Munîndras, underneath this tree, thus enhancing the beauty thereof. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

After saluting them and conversing with them, Nârada went to the exceedingly beautiful Pârvati forest, circular in shape, four Yojanas wide and coveted by all. (15)

There were seven beautiful lovely tanks where bees incessantly were buzzing over the lotus tree. (16)

There were blue and red lotuses and hundreds of lovely flower gardens. (17)

Mallikâ, Mâlati, Kunda, Yûthikâ, Madhavilatâ, Ketaki, Champaka, Asoka, Mandara, Vaka and many other fruit trees and creepers were there. (18)

Nâga, Punnâga, Kuṭaja, Pâṭala, Jhinṭi, Jhiñjhikâ, Aparâjitâ, Sephâli, Tulasî Saptalâ were also seen there. (19)

At other places were mangoe trees, Amrâtaka trees, Tâla, cocoanut, Piyâla, trees enhancing the beauty of the place. (20)

Date, betelnut, Palâs'a, Jambu, Pomegranate, Jâmbîra, Neem, banyan trees grew in abundance. (21)

At some places, there were seen Karanja, Vadarî, bright Bel, Kadamba, Tintidî trees. (22)

At other places there were Asvattha, Deodâr, Śâlmalî, banyan, Śâkoṭaka, Kunda, Śangu, Saptaparṇa, Pichhila, Parnasâl, Gâmbhârî, Valguka, Hingula, Anjana, Valka, and Bhurjapattra trees. (23-24)

Various other wild flower trees and ordinary trees were there. There were seen also Kalpavrikṣas, Pârijâta trees and beautiful sandal wood trees. At other places there were nice cooling Sthalapadmas, variegated Bhûmi-champakas, and other rare trees with nice flowers and leaves. (25-26)

Lions, Śarabhas, elephants, Khaḍgîndras, tigers, buffaloes, horses, wild boars were roaming at some places ; at others were seen Śallâḳas, bears, monkeys, hares, Kûṭas, Śakas black deer, chamaris ; and they added beauty to the place. (27-28.)

Male cuckoos were maddened at some places with the advent of the spring season and were cooing melodiously, sitting on the branches of trees ; at others there were Śuka, Râjahamsas, peacocks, Kṣemankaris and Khanjanas making the place exceedingly lovely. (29-30)

Again some places were adorned with ripened fruits and leaves of green, yellow, red, black and all sorts of colours and other fresh lovely entire leaves. (31)

The birds and animals were free from any feelings of enmity or fear ; the ferocious animals and small ones were affectionate to one another and they passed their time in mutual love. (32)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus the sporting place of Pârvatî and Parameśvara were made exceedingly lovely and charming by the presence there of gems and jewels, Indranîla, Padmarâga, etc. (33)

The width of this place is two miles ; it is round like the Moon's disc ; and lakhs of rows of (unfading) plantain trees were encircling the place. (34)

Those rows of plantain trees were quite fresh ; the plantain leaves were entire, soft and looked very beautiful. (35)

The place was surrounded constantly by nice fresh garlands of red, yellow, and black colours. (36)

The bedding was nicely adorned with sweet champaka flowers and sandal pastes ; by their contact, the air was made fragrant. (37)

The bedding was scented with musk, saffron perfumes and beautified with sandalpaste and variegated articles. (38)

Seeing all these wonderful, he went quickly to the celestial river, looking crystal like and destroying all the sins. (39)

He bathed in that Ganges who serves as boat crossing this terrible ocean of Samsâra, who is young and fresh at all times, who comes out of the feet of Kriṣṇa, who is the celestial river, saluted by the whole world and who is chaste. He then worshipped Sri Kriṣṇa, higher than the highest, the Highest Deity, beyond all attributes, unattached, beyond Prâkriti, the Supreme Soul, the God. (40-41)

He is the Great Witness of all actions, the luminous Eternal Brahma. After worshipping, he started on his journey and saw a beautiful highway before him. (42)

That road was built by Vis'vakarmâ, of exceedingly valuable crystal like gems and jewels; and it was quite cleared of any foreigin dust and dirt. (43)

He saw not far off, a beautiful chariot going with the speed of mind, capable to be seen by the virtuons saints and invisible to the sinners, measuring one hundred Dhanus, decked with pictures, the end of all Âsramas and whose length equals to one crore times the breadth. (44-45)

The chariot was built of invaluable gems and jewels, the essence of all conveyances, measuring all round one lakh Dhanus in circumference. (46)

It was exceedingly high, going high up in the air, with thousand wheels ; the charioteer was situate i at a height of one lakh Dhanus and it was covered with cloths pure as fire. Note :—Dhanu—A measure of length equal to four hastas. (one hasta—about 18 inches). (47)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

It was built of excellent diamonds, very brilliant with beautiful pitchers (vases), illumined by lamps made of gems and jewels, and beautified with jewel mirrors. (48)

And it was interspersed with pearls, pearl oysters, shells, beautified with white chowries (fans), and it was provided with garlands all made up of the most beautiful gems and diadems. (49)

There were three garlands of Pârijâta flowers and it looked dazzling like thousands of suns in the summer noon. (50)

It was like a Kalpa vṛikṣa, provided with all objects of enjoyments satisfying the desires of the passionate persons and built by the will of the Lord (Îs'vara). (51)

It was provided with nice pleasure temples joined to one other; and the marriage ceremony of Pârvati and Parames'vara was performed here. It had been there already for Śankara who would hold his lovely pastimes there. (52)

And when the marriage was over, the great Muni Nârada saw the chariot, and went aside to some distance. (58)

He saw the âsrama of Sankara built of very beautiful jewels and provided with one hundred koti camps (s'ivîra). (54)

There were, in that âs'rama, hundreds of beautiful temples variegated with precious stones and metals and jewelled doors. (55)

Excellent pillars decked with diamonds and nice steps decorated the temples. The Âs'rama, the city of the Deva of the devas, was surrounded by three encircling ditches and three enclosure walls, insurmountable to the enemies, easily accessible to the saints, one lakh dhanus (nearly 85 miles) high. (56-57)

It had seven entrance doors in succession and was guarded at each door by all sorts of guards and watchmen. It was a square measuring four thousand dhanus each side. (58)

Nârada Ṛiṣi saw before him the entrance door to that place, containing hundreds of square courts built of precious gems. (59)

There on a wall built of gems, he saw the paintings of the beautiful Śrî Râsamaṇḍalam (a kind of dance practised by Kriṣṇa and the cowherds but particularly the Gopis, or cow herdesses of Vṛindâvana) in the holy and good looking Śri Vrindâvan. (60)

In all the love temples (groves) there was the form of Śrî Râdhâ Kriṣṇa and there were thousands of exceedingly lovely groves (kunjas) and cottages. (61)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

There, in that gate, the Muni saw the terrible gate-keeper named Manibhadra and he saw as well thousands flower beds, of scented with sandalpaste, and various other perfumes. (62)

He showed due respect to that gate-keeper wearing tiger-skin, and holding trident and paṭṭis'a. (63)

He then went to the second door-where he saw the beautiful carving of the Kadamba tree and its beautiful base. (64)

He saw that on the banks of the river Jumna, built of precious gems, Śri Gopîs became entirely naked and were bathing freely and at perfect ease in the river. (65)

Śri Kriṣṇa stole away all their clothes and went up to the top of the Kadamba tree. There he saw the gate-keeper Mahâkâla with trident in his hand. (66)

Śrî Nârada Muni then addressed duly the kind gate-man and went quickly to the third door. (67)

He saw in front at the foot of the artificial Vaṭa tree Śri Kriṣṇa wearing yellow clothes in the midst of the Gopas. (68)

There Śri Kriṣṇa was represented as enacting His Vâlyalîlâ (pastimes in His boy-hood) and He was eating the Pâyasa (boiled rice with ghee and sugar) presented by the Brahman ladies. (69)

He was at the same time answering objections by his left hand. Obtaining permission, the Muni repaired to the fourth gate. (70)

When he went there, he saw the Gobardhana mountain raised on the finger of Śri Kriṣṇa. (71)

Thereby the cows and the Gopikâs, in fact, the village Gokula were saved from the rains caused by Indra; thus they were freed of the fear and anxiety. (72)

And Śri Kriṣṇa raised his right hand, thus making sign that there is no fear to them. Then Nârada saw the gateman Nandî smiling and with trident in his hand. (73)

He then went to the fifth gate guarded by Vîrabhadra and saw here various paintings. (74)

He saw Kâlîyadaman, the foot of the Kadamba tree (or the mountain), the banks of the Yamunâ and various other things. (75)

Then he became very glad and went to the sixth gate where he saw the gateman Ekbâla, with four hands and trident in his hand. (76).

There he saw the Gaṇâdhipa sitting, with smiling countenance and also the advent of Hari into the city Muttra (Mathurâ). (77)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He saw the Gopikâs, Yasodâ, and Nandâ giving vent to their sorrows and the whole Gokula, presenting a very anxious sight ; and he saw also the protector Śrî Kriṣṇa on the chariot. (78)

Seeing Akrura, sorrowful from bereavement, Nanda and others, the Muni arrrived at the seventh gate. (79)

He saw Śri Kriṣṇa, entering into Mathura with Baladeva and Gopa and various other amusement pictures. (80)

The boys and the whole people of Mathurâ were incessantly seeing Him with eager affection. (81)

He saw the breaking of ths bow of Mahâdeva, the slaying of Kamsa and and the freeing of Vasudeva and Devakî from the prison. (82)

There he saw Gaṇes'a, shining with Brahma Jyoti (the light of Brahman), muttering his mantra, beyond attributes, unattached, beyond Prakriti, eternal, most holy, having a garland of pure crystals, the lord of the Devas and in mediation. He was the guard there. (83—84)

The munîndra Narada became delighted to see Gaṇes'a and began to shed tears of joy and chant hymns to him with devotion according to the Sâma Vedas. (85)

Nârada said :—Oh Ganes'a ! the chief of the Devas, with belly protruding, higher than the highest, O Heramba (boastful hero), maker of the auspicious beginning, elephant faced and three eyed. (86)

Thou art the giver of liberation, the bestower of auspiciousness, wealth and prosperity, ever ready to remember Śri Kriṣṇa, the receptacle of highest bliss, and the son of Pârvati. (87)

Fit to be worshipped by all, the Lord of all, fit to be worshipped by the whole world, O highly intelligent one ! the Guru of the world, the Lord of the world, I salute Thee. (88)

Thy worship is performed first, before that of all other Devas, worhipped by all the Yogis, Surendras and Munîndras, I salute Thee. (89)

The chaste Pârvatî got Thee as son by worshipping incessantly Śri Kriṣṇa, the highest spirit,and by performing vows. I salute Thee. (90)

I salute Thee again and again, the chief of the Devas, the chief of all, the most heavy one, the highest Jnânin, and liberal minded Gaṇes'a. (91)

Thus chanting hymns, Nârada quickly entered into the inner apartment of Îsvára ; and Gaṇes'a vanished also from there. (92)

He who recites daily during the time of worship this hymn of Nârada, gets everywhere success and victory. (93)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Firmly concentrated and making resolve (Sankalap) he who recites this with devotion for one year, becomes extremely devoted to Sri Kriṣṇa and obtains a son qualified with highest attributes. (94)

He gets a good son, long lived, wealthy, learned and well celebrated. All his obstacles disappear and he gets in this world property, unalloyed fame, constant bliss and in the next world the region of Hari. (95)

Here ends the seventh chapter of the first night in Śri Nârada Pañcharâtrâm, on Nârada's entering into Kâilâs'a and the chanting of hymns to Gaṇes'a.

CHAPTER VIII.

Śri Vyâsa said :—Nârada, very much delighted, went inside and saw the hermitage of Mahâdeva, exceedingly beautiful and captivating. (1)

He saw the Ratna-mandirs (the jewel temples), provided with nice beddings perfectly white, like bubbles of water, decked with Manistambhs (pillars) looking like the bright yellow pigment (prepared from cow's urine or bile), beautified with garlands of gems, pearls, diamonds and with doors and entrance steps made of excellent jewels. 2—3)

He saw the courtyard decorated with pure crystal-like gems and as, well the nice temples, beaming with radiance on account of the jewelled pitchers present there. (4)

All the openings were covered with screens, built of jewel leaves ; the place was provided with hundreds of pitchers, filled with nectar and honey beaming with radiance like fire. (5)

The Âs'rama was full of servants and maid servants busy in their own respective duties ; they were ever dsirous of the welfare of Pârvati and decked with jewel ornaments. (6)

Thus seeing the Âs'rama, Nârada then went more into the inside and saw Śaṅkara sitting on the jewel throne. (7)

Wearing tiger skin, sweetly smiling, moon in His forehead, pleasant face, pure and spotless, calm, prosperous, the Lord of all. His whole body besmeared with ashes, having the Gangâ and matted hairs on His head, the Chief, dear to the bhaktas, the Lord of the devotees, and beaming with the light of Brahman.

Having three eyes, five faces, looking like one crore of moons clustered together, the Highest spirit, Brahma, full of Light, Eternal, and always reciting mantra. (10)

And meditating Śri Kriṣṇa who is unttached. without any desire, giver of wealth and prosperity, doing as He wills, the seed of all, and beyond Prakṛiti. (11)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Mahâdeva was attended and served by Siddhendras, Munîndras Devendras, Pars'vadas (attendants), and the best of all persons; He was fanned with white chowries. (12)

His lotus feet were served by Śrî Durgâ Devi; He was praised by Bhadra Kâlî; Gaṇes'a and Kârtikeya were sitting before Him. (13)

Nârada saw Mahâdeva thus and, with cloth round his neck, fell prostrate with firm devotion before the Lord Śambhu, his own Guru. (14)

And the Devarṣi began to chant hymns most fervently to the Lord of the Universe, as stated in the Vedas. (15)

Nârada said:—O Lord of the Universe! Thou art my Lord, my All in All! Thou art the seed of this tree of world; Thou art the bestower of all fruits; I salute Thee. (16)

Thou art sprung of Thyself, without any seed! O Thou Unborn, the Ḥusband (the seed giver), Thou art the Impellor, the Seed of all, Thou art the Highest Void and the Receptacle of all Bhâvas (feelings), I salute Thee. (17)

The Lord of the world! The Lord who caused the bondage of this world! the helmsman in crossing the boat to the other side of this sea of transmigratory existence, the Support of all, requiring no support, with all supports and the Upholder of this Earth! (18)

The Holder of the Vedas, Vidyâs and world! Thou art Gangâdhara (the holder of the Ganges), Thou art Jayes'a, Vijayâdhâra, the Seed of victory, all composed of victory. I salute Thee. (19)

O Thou, the Origin of this world! Thou art Jayânanda and Sarvânanda! I salute Thee. Saying thus, Nârada stood in front. And Śrî Mahâdeva, the Lord of the world spoke to him with a smiling face:—(20)

O highly fortunate One! Ask boon from me whatever you like. O son! Certainly I will give that to you; I can give you all the wealth. (21)

Be it happiness, freedom, permanent and undestructible, or service devotion to Hari, devotion to Hari, the region and position of Hari, or the four fold mukti, Sâlokya etc. (22)

Or Indrahood, or Immortality, or Yamahood, or Anilesvarahood (Vâyu-hood), or Prajâpati hood, Brahmâhood, or Siddha state. These all are the outcome of Sâdhanâ (practice). (23)

Or, if you like, the seed of perfection (Siddhi) leading to the state of Siddhais'varya; the Lord of the Vedas and Vidyâs, or the perfections Animâ, etc, or going wherever one likes, with the speed of mind. (24)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Son! Or, if you like, going to the region of Hari in this body, and without any obstacles. What do you want from all these? (25)

O best of the Munis! Give out your intention; I can give all. Hearing this, Nârada said :—(26)

Let me have Haribhakti (devotion to Hari) and love to repeat His name, and give me a mind to praise His glory incessantly. (27)

Hearing the words of Nârada, Mahâdeva Himself, Pârvati, Bhadra Kâlî, Kartikeya, and Gaṇapati all began to smile. (28)

Mahâdeva gave everything to the intelligent Nârada. He is the highest of all, the Cause of all causes, and the Donor of all things. (29)

He who recites this stotra framed by Nârada with a holy mind, will acquire devotion to Śrî Hari; and he will obtain love to recite His glories.—(30)

Success (Siddhi) and perfection in this stotra are attained by persons by repeating (making Japam) ten times the above; and to him every thing comes, when there occurs the siddhi of the above stotra (hymn). (31)

In this world he attains wealth and prosperity, firm and steady, for one lakh generations and, in the next, he attains the world of Srî Hari, full of great Ais'varyas (divine glories and powers). (32)

One devoted to Śrî Hari begets good sons, having restraint over his senses. Chaste, observing vows, and humble daughters are also born to him. (33)

Lands, fame, renown and name, learning and poetic powers all he gets and even a sterile woman, if she hears the stotra for one year delivers good sons. (34)

Even a leper and one suffering from a severe disease become freed of their diseases within a very short time and a poor man becomes rich and a miser speaks truth. And one who has fallen into a great difficulty and under a royal warrant to be imprisoned, becomes freed of danger certainly. (35)

Here ends the eighth Chapter in the first night in Śrî Nârada. Pañcharâtra.

CHAPTER IX.

Śrî Vyâsa said :—Thus granting boon to Nârada, Mahâdeva Himself, the Highest of the knowers of the Vedas, honoured Nârada, according to the Vedic ceremonies and worshipped him, (*i. e.*, made him eat, drink and sleep). (1)

Thus finishing his meals, at the temple of Mahâdeva, Narada began to perform devotional services to Pârvatî and Parames'vara. (2)

Thus when some days passed, Śankara, the ocean of mercy, addressed to Nârada before an assembly. (3)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Śrî Mahâdeva said :—O son ! speak out what you desire; I have already granted boon to you ; what more do you want. (4)

Hearing this from Mahâdeva, in the midst of an assembly in Kailâsa, expressed what he wanted to say. (5)

Śrî Nârada said :—The beautiful spiritual knowledge, the essence of the Vedas, the knowledge leading to the devotion to Śrî Hari that gives liberation, the knowledge of yoga, the knowledge leading to the Siddhis (perfections) and worldly knowledge are the five sorts of Jnânas (knowledge). (6-7)

The manners and customs of the different âs'ramas (periods of life) and their holy duties, again the duties of widows, beggars, yatîs and Brahmachârîs are pure and holy. (8)

Then again the worship of Śrî Kriṣṇa, and the rules thereof, the recitations of hymns daily to Him, the mantra (sacred formula) and the desired Puras'charan (repeating of mantras). (9)

The karmas of Jîvas and the fructification thereof, the cutting off of the Karmas by their roots, the desire for Samsâra, the characteristics of Prakriti and Puruṣa. (10)

And then the Being beyond them and what are His Avatâras, who is His Ams'a (part) and who is the Full ? Kindly speak out all these to me. (11)

What Kavacha did Nârâyaṇa Riṣi give to Subhadra Bráhmaṇa ? And who is the Being worshipped there ? (12)

O Best of the Devas ! kindly speak all these to me what I have now questioned to you ; also of other knowledges to me. (13)

The knowledge of mantras and tantras arises out of the instructions imparted by Guru; and Tantra becomes capable of being spoken and imparted by words and Mantra becomes applicable to what gives rise to the devotion towards Śrî Hari. (14)

Some knowledge is derived when intelligent persons expound the meaning of the Vedas and when they meditate on the meaning of the Vedas; Thou art thyself the author of the Vedas and the presiding Deity of the knowledge. (15)

Hearing the words of Nárada, Mahádeva wondered and looking towards Gauri, began to address Gaṇes'a :— (16)

Śri Mahádeva said :—Oh ! What wondrous is the extraordinary greatness of these Vaiṣṇavas, the eternal servants of Hari, who always remain devoted to the feetof Hari. having no ulterior selfish motive of their own, and restrain their passions ! (17)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Oh ! The glory of these Vaiṣṇavas who meditate, day and night the lotus feet of Śri Kriṣṇa, worshipped by Laksmi, Brahmá, and Mahádeva, and adored by Śeṣa and other Devas. (18)

All the Tîrthas, and the whole earth, for their own purification, want to make friendship with the Vaiṣṇavas, touch their bodies and have the dust of their holy feet. (19)

O Son Gaṇes'a ! O Pârvati ! The holy water with which the feet of the Vaiṣṇavas who worship the Kriṣṇa mantra have been washed sanctify all the Tîrthas and the Earth. (20)

Him the intelligent persons calls the world-sanctifying Vaiṣṇavas, in whose ears the Kriṣṇa mantram has been uttered by a Brâhman. (21)

Just on taking the Kriṣṇa mantra, a man becomes equal to Nârayaṇa and delivers hundred families of his own without any hitch. (22)

Just when a Vaiṣṇava is born, he sanctifies hundreds of his families on his father's side, who being freed from their Karmic bonds, goes at once to the region of Vaikuṇṭha. (23)

And he sanctifies seven generations on his mother's side, as well as the seven generations of the family of the girl whom he marries. (24)

A devotee of Śri Kriṣṇa delivers his mother, grand mother, wife, seven succeeding generations (sons etc), brothers, sisters, and daughters. (25)

He earns the merits of bathing in all the tîrthas, of being initiated in all the yajnas (sacrifices), of being ordained in all the Vratas and of the fruits of all sorts of worship. (26)

The devotee of Śrî Viṣṇu who obtains Śrî Viṣṇu mantra from a highly qualified Brâhmin becomes freed of sins of koṭi borths ; there is no doubt in this. (27)

The mere sight of a devotee of Śri Kriṣṇa mantra frees at once a man of sins of his hundred births ; one need not indulge any trace of doubt in this. (28)

O Pârvatî ! The sight and touch of a Vaiṣṇava purify immediately water, fire, world, and air. (29)

The devas constantly desire to have an interview with the Vaiṣṇavas ; no other thing in the whole universe is purer than a Vaiṣṇava. (30)

Saying thus, Svaymbhu Mahâdeva went with Nârada to the banks of the river Mandâkinî whose waters were like those of the milky ocean. (31)

Both of them bathed there, and put on washed clothes and performed Âchaman (sipping water before a worship) and became pure. (32)

O Śukadeva ! Mahâdeva then gave the mantra of Śrî Kriṣṇa to Nârada and then the Kavacha, yielding all success and which was like the best Kalpa tree yielding the fruits of all desires. (33)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The above mantra, the King of all mantras, is Srîm, Hrîm, Klîm Kriṣṇâya Svâhâ. (34)

N. B. Laksmî Vîja is Śrîm. Mâyâvija is Hrîm; Kâmavîja is Klîm. Svâhâ is the consort of Brahmâ. (34)

Nârada Riṣi circumambulated Mahâdeva seven times after his being initated in the mantra, saluted Him and gave Him his soul as the Dakṣiṇa (fee). (35)

Nârada sold his head from his very birth most devotedly to the lotus feet of Śrî Mahâdeva on the banks of the heavenly river Mandâ Kinî. (36)

O Chîld! at this moment a shower of flowers came on Nârada's head and the celestial drum sounded in Brahmaloka; and Nârada heard that. (37)

When Nârada, Brahmâ's son, was dancing in his gladness, Brahmâ saw and arrived there with a pleased mind and with a smiling countenance. (38)

Brahmâ blessed his own son and became pleased with Mahâdeva. Śambhu entertained Brahmâ as His guest; Brahmâ gave Śambhu His blessing and went back to Brahmaloka (the region of Brahmâ). (39)

Here ends the ninth chapter in the first night of Śri Nârada Pañcha Râtra on Nârada's being initiated in the mantra.

CHAPTER X.

Śrî Śuka said:—The Devarṣi Nârada, the son of Brahmâ became the chief of those versed in the Vedas, a man of authority, superiority, name and fame and a great Jnânî. (1)

O Lord! How it was then that he was uneducated and, being a great Muni, was void of knowledge. Kindly solve this doubt of mine. (2)

Śrî Vyâsa said:—In the previous Kalpa Śrî Nârada had been the son of Brahmâ. And Prajâpati Brahmâ, the Creator of the universe gave all knowledge to Śrî Nârada. (3)

Brahmâ taught Nârada all the Vedas, Vedâṇgas, Siddha Vidyâs, arts, Yogasâs'tras, and all the Purâṇas. (4)

Now, once on an occasion, in an assembly Brahmâ gladly asked his learned son, proficient in all branches:—"O highly fortunate one! Now marry and procreate. (5)

Hearing the words of the father, Nârada, the devotee of Śrî Kriṣṇa shuddered with anger; his syes were reddened and he thus addressed his father:—(6)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Śrî Nârada said:—Of all the persons in this world fit to be worshipped, the father is the greatest guru (spiritual teacher), is more to be respected than the one who imparts jnâna (knowledge); so there is none so adorable in this world as one's father nor will there be like such. (7)

Mother is the one who has got the greatest affection, who has borne the child in her womb and nursed with the milk of her breast; and the father gives birth to the child, gives food and loves the child. (8)

But the same father and mother cannot cut asunder the root of Karma of their son; it is only the Sat Guru that can completely sever the root of Karma. (9)

A Guru becomes so by advising on matters relating to Jnân (knowledge); what knowledge arises from mantra and Tantra is jñán; and that is called Tantra and mantra whence springs the devotion to Śrî Kriṣṇa. (10)

One whose mind is turned away from Śrî Kriṣṇa and becomes attached to desires for enjoying objects of senses, is certainly stupid, deluded and the vile wretch amongst men, as if a man who casts aside nectar and drinks venom. (11)

He is the Guru, he is the father, he ought to be chosen as the best, he is the mother, he is the husband, he is the son who can impart to another devotion to Hari (Hari) bhakti that cuts asunder the root of Karma. (12)

O Father! It is the worship of Śrî Kriṣṇa, the auspicious of all auspicious things that is the curative medicine of the disease of enjoying the effects of Karama and destroys it. (13)

Alas! such is the turn that the mind of the Creator of the world and the Author of the injunctions of Dharma (Dharma Śásanam) has been deluded and He is deluding others. (14)

Viṣṇu has deluded thee by His own Mâyâ and has engaged you to this work of creation; but He has not given to thee the service devotion to His own Self. (15)

A mother gives to her child balls of sweetmeats to appease his hunger; but the child does not know of what nature that sweet ball is made up. (16)

The father gives the sweet-meat things to his child and and deludes him, and makes him do his own work in his absence; so Śrî Viṣṇu deludes by His Mâyâ. (17)

So Thou art deluded by Śrî Viṣṇu and thou hast fallen in this well of Samsâra. It is not worthy of Thee. Thou ought to exert Thyself to be delivered from it. (18)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

A Guru who is Jnâni and strong, delivers a disciple fallen in this ocean of Samsâra. But a Guru who himself is imperfect, how can he raise up the disciple ? (19)

There is rule to quit a Guru who goes astray, who is proud, and who is ignorant of what should be done and what should not be done. (20)

That Guru is considered the greatest enemy who imparts bad knowledge ; so a good disciple should salute him and serve another Guru who can impart True Knowlege. (21)

A weak Guru, unable to do his own Karma, and mad after worldly enjoyments considers his own father to be too heavy a burden. (22)

Hearing the words of Nârada, the Creator began to tremble with wrath ; his eyes became reddened and he said to his son (23)

Brahmâ said :—" O villain ! Let you be fallen from your knowledge ; let you be a victim of women ; Gandharvas become most licentious ; so let you be one of them. (24)

Let you be the single husband of fifty women and always at their control, as a deer becomes a play-thing to others. (25)

O Villain ! Let your youth be steady and you become a hero in amorous dalliances ; those women will remain steady in their youths too ; and let you be dear to those women. (26)

So let you be under the control of Kâma (passion) for one thousand Deva years and indulge in sexual pleasures in solitary places and beautiful sites and forest grounds.. (27)

And at the end of thosuand years let you be born, as the fruit of your Karma, at the womb of a Sudra woman, a slave girl of a Brâhman ; there is no doubt in this. (28)

When, by your coming in contact with a Vaiṣṇava and feeding on the remains of Viṣṇû's meal (prasâdam) and by the grace of Viṣṇu mantra, you will be freed from Viṣṇu Mâyâ. (29)

Nârada became very angry at these words of his father and soon gave him in return a very severe curse. (30)

O wicked one ! Let thou become unfit to be worshipped ; no one will be the worshipper of your mantra. Certainly you will desire to go after one who is unfit to be approached. (31)

And by the curse of Nârada, Brahmâ has become an object of non-worship by the world and He in previous days went after His daughter, deluded by her beauty. (32).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Brahmâ quitted that body, again when admonished by Sanaka and other Risis; He became very much abashed and became a new Brahmâ. (33)

After duly saluting his father, Nârada quitted his Brâhman body and took up the body of a Gandharva. (34)

When he was full in his youth, he became infuriated by his violent passions and carried off stealing per force fifty daughters of a Gandharva named Chitraratha. (35)

He married them according to the Gandharva rites in a solitary place; and these females fainted on seeing the beauty of their husband. (36)

These passionate women indulged in sensual pleasures with that passionate man, and forgot their fathers, mothers and brothers. (37)

In every cave, in all the beautiful places, in every mountain, in very lovely places and in all the groves and forests, in flower gardens, in tree gardens, on all the rivers, tanks and beautiful Chandra sarovaras, before Indra, on the banks of Subhadra and in the caves of the mountain Gandhamâdan, very terrible and inaccessible, under the flowery Pârijâta tree, within the cool breeze scented with the sweet fragrance of flowers, and within the scented regions, they went on holding their sexual intercourses. Again these ladies, anointed all over their bodies with sandalpaste, were so much merged in their amorous dalliances with that young Gandharva, also sandalpasted over his body, that they become unconscious of day and night. In the most beautiful Malaya mountains (the western ghats), scented with sandalwood trees, on the most beautiful bedding made of beautiful champaka flowers, in Visyandaka (a celestial garden of lotuses), in Sûrsena (a name of Mathurâ) in Nandana, in Puspabhadraka, in Svâhâkânana, in Kanyâban, in the beautiful Pâribhadraka, in Surandhaka, in Gandhaka, in Surandhra, in Pundraka, in Kâlanjara in Panjara, in the golden forest of Kânchi, in the months of Chaitra and Vaisâkha, in the sweet forests of Madhu and in the Kalpâpâdapa united regions designed by Visvakarmâ, in the beautiful mid-regions and in subela, supârsva forests, where young sprouts were coming out, in the temples at Mallira, in the city itself, in Gândhâra in Yugandhara, in the exceedingly romantic forests of Kelikadamba and Ketakî trees, in the groves of Mâdhavî, Mâlatî, Yûthikâ, Champaka Palâsa and Kunda, behind Nâgesvara and Lavangalatâ, in the most beautiful rooms, in the soft places amid spring lotuses and the cooing of cuckoos, in the delighting forests of Sthalapdama, Bhûmichampaka, cocoanut, Rasâla and Panasa trees, in places decorated with plantain, plum and Bel trees, in the forests of Jambîra, Jambu, and Karanja, the Gandharva named Upavarhana held his amorous dalliances with these women for full one thousand divine years and then returned to his own place. (38-53)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

When he arrived there, he was invited by Brahmâ at Puṣkara and he went there and saw Brahmâ, seated in the jewel throne. (54)

In that assembly, Brahmâ was surrounded by Devendras, Siddhendras, Sanaka and other Munîndras, Râkṣasas and Kinnaras. (55)

Brahmâ looked beautiful as if the Moon was surrounded by hosts of stars ; and Nârada made proṇâms to them all (raised hands towards the head and bowed down). (56)

He saluted Mahes'a, Gaṇes'a, Dhanes'a, Śeṣa, Îs'vara, Dharma, Dhanvantari, Skanda, Sûrya, Chandra, Fire, Upendra, Indra, Visvakarmâ, Varuṇa, Pavana, Smara, Yama, the eight Vasus, Rudras, Jayanta, Nala Kuvara and other Devas ; he then bowed down before the chief Munis Agastya, Pulastya, Pulaha, Prachetâ, Vas'iṣṭha (the chief of all), Daksa, Kardama, Sanaka, Sananda and the third Sanâtana, Sanatkumâra, the prince of the Yogis and the greatest Jnâni, Boḍhu, Panchâs'ikha, Sankha, Bhrigu, Angirâ, Âsuri, Kapila, Kautsa, Kratu, Nârâyaṇa, Nara, Marîchi, Kas'yapa, Kaṇva, Vyâsa, Durvâsâ, Kavi, Brihaspati, Chyavana, Mârkaṇdeya, Lomas'a, Vâlmîki Paras'urâma, Samvarta, Bibhândaka, Devala, Vâmadeva, Riṣyas'ringa, Parâs'ara and other Riṣis. He then remained standing before Brahmâ. He began to chant hymns to all the Devas and Munîndras. Brahmâ then became pleased and, smiling, addressed the Gandharva, named Upavarhaṇa (Nârada) in the midst of the assembly. (57-65)

Brahmâ said :—O Child ! Now sing songs about the highly interesting Râsas of Śrî Kriṣṇa, so full of flavour and sweetness, in unison with your Vîṇâ (the Indian lute) ; all the gods and Munis are going to listen. (66)

About the stealing away of the clothes of the Gopis (Vastra haraṇ), about the famous dance called Râsa and the great festivity in connection thereof, and playing with the Gopis in water (Jala kriḍa) and other Sankîrtanas of Śrî Hari. (67)

The Kriṣṇa Sankîrtan (praising God in songs), purifies, then and there the singers and the hearers both, no sooner they are heard, along with seven generations. (68)

O Son ! where Hari's name and glories are chanted, there all the sanctifying and auspicious Tîrthas reside. (69)

All the sins fly to a great distance away from the place, where Hari's name is chanted, as the snakes run away at the sight of Garuḍa. (70)

That day is significant and useful, blessed and famous, on which Hari Sankîrtanas are held ; the God of Death cannot enter there. (71)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The dust of the feet of those Vaiṣṇavas, who dance with joy on hearing Hari Sankîrtan, sanctifies the earth at once. (72)

Where the name of the Supreme Spirit, Śrî Kriṣṇa, is sung, that place becomes a Tîrtha and gives mukti to those that die there. (73)

There the sins cannot stay; there heaps of puṇyams (good merits) reign steadily and that place becomes the resort of ascetics and holders of vows to perform their asceticism and vows. (74)

Three-fold sins reside in the bodies of sinners:—(1) Mahâpâpa (great sins) (2) upapâpa (secondary sins) and (3) Atipâpa (very great sins). (75)

Those are called Mahâpâpis (great sinners) who take away the lives of (kills) Brâhmanas, Bhikṣus, Yatis, Brahmachâris, women, and Vaiṣṇavas. (76)

The upapâtakis (second class sinners) are those who kill embryos (cause abortions), kills Śudras and cows, is treacherous and ungrateful and eats faeces. (77)

The Atipâtakis (third class sinners) are those sinners who hold illicit connections with those not fit to be approached, who steal away the wealth of the Devas and Brâhmaṇas. (78)

But these three-fold sinners become free of all their sins, no sooner they hold Kriṣṇa sankîrtans (chant the name and glories of Śrî Kriṣṇa), meditate on Kriṣṇa and take Kriṣṇa mantra. (79)

Ascetics, performers of yajnas (sacrifices), bathers in Tîrthas, keepers of vows, Bhiksus, Yatîs, Brahmachâris, Vânaprasthas, the highly sacred Fire, the pure drinking water etc., cannot compare to one sixteenth part of a Vaiṣṇava. (80-81)

He who daily drinks the pâdodaka (water after washing the feet of Viṣṇu) and eats Viṣnu naivedya (offerings of eatables to Viṣṇu) and sees and worships daily Sâlagram silâ (Viṣṇu stone), reaps undoubtedly the fruit of performing horse sacrifice (Asvamedha); (82-83)

There is no one in this world so meritorious who can defeat them. The dust of their feet purifies the Tîrthas and the Earth. (84)

The Devas and the Munis always cherish desires to see and touch a Vaiṣṇava; no sooner a Vaiṣṇava is born, hundred generations of his become pure. (85)

Saying so, Brahma remained silent. The Devas and the Munis were astonished to hear this. (86)

Then the Vidyâdharîs and Gandharvas that were present there in nnmbers began to dance and sing songs and the Kinnvaras began to sing. (87)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Vidyadharîs—(Females of a semi divine class of beings) Kinnaras—a mythical being with a human figure and the head of a horse.

Then came there Urvas'î, Menakâ, Rambhâ, Ghritâchî, Tilottamâ, Sudhâmukhî, Purṇachittî, Mohinî. Kalikâ, Champâvatî, Chandramukhi, Padmâ, Padmamukhî, and other young ladies of steady beauties. (88-19)

There were also other passionate ladies of spacious hips, of wide and heavy breasts, smiling, and of pleased countenances. (90)

There were persons versed in the Vedas, the four Vedas personified, the Brâhmaṇas, Bhiksus, Siddhas, Yatis, Brahmachâris Mandas, astrologers, and bards. There were Lakṣmî, Sarasvatî, Durgâ, Sâvitrî, Rohiṇî, Rati, Tulasi, Prithivî, Gangâ, Svâhâ, Jamunâ, Vâruṇî, Manasâ, Indrânî and the other ladies of the Devas. There were the wives of the Munis, Gandharvas. All came gladly to Puṣkara Tîrtha to see the wonderful assembly of Brahmâ and the great utsab. (91)

Here ends the tenth chapter of the first night in Nârada Pancharâtra on the Great Festival occasion.

CHAPTER XI.

ON THE GRAND FEAST.

Śrî Vyâsa said :—Then, by the command of Brahma, Upavarhan, the king of the Gandharvas, began to sing before the above assembly, the songs of Râsamahotsab (the great festivity of Râsa).

The sweet musical measures, the sweet rhythmical tunes and key notes, the music in concert, the harmonious sounds of sweet Indian lutes, mridanga, Muraja, and their cadences, (2)

The timely six modes (or tunes) of Hindu music with different Ragiîns (female personifications thereof), conjoint with gladdening sweet Mûrchhaṇâ, the nice peculiar and various dances, the beautiful appearance and nice dresses, the dramatic movement of hands, etc, causing the excitement of lovely feelings amongst the audiences, were grandly performed there in the theatre; the whole thing was marvellously grand; and hearing these, the whole host of the Devas, Munis, ladies frequently began to be unconscious and conscious alternately. (3-5)

The stealing away of the clothes of the Gopis, their wailings, handing them over again their garments, honouring them and granting boons to them, the performance of the vow of Kâtyâyani, eating food from the wives of the Brâhmaṇas, the crushing of Indra's vainty and performance of vratas by Indra, the worship of the mountain, the description of Śrî Vrindâvan, all those portions of Puraṇas done to music caused the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

unconsciousness and reconciousness, again and again, of all the audience present there. (6-9)

First of all, Brahmâ gave to the Gandharva Upavarhaṇa, garments pure like fire, good wishes what he desired most, the two beautiful ear-rings made of precious jewels, a diadem made of invaluable pearls and gems, a jewel finger-ring, scented sandalwood and flowers, the dust of His own feet that was very much desired; he also gave to the ladies of Upavarhaṇa, precious jewel Tilaks (sectarian marks on the forehead) and shinning jewel ornaments. (10-11)

Brahmâ gave to every one the article that was very much liked by him, the gem built by Visvakarmâ, the best of all ornaments, couch, red powder Sindura (vermillion, red lead), sandalwood mixed with saffron, betels with camphor, looking-glass made of the best gem, the beautiful white chowrie, anklets made of the best gems, divine chariot going with the speed of mind, built by the will of God; jewel garlands inter-spersed with pearls, gems, diamonds; white fans, and beautiful mirrors; a lakh of beautiful temples ornamented with bright shining pitchers set with jewels, rubies, diamonds and other precious stones; and a divine chariot drawn by one thousand horses, one lakh Dhanus high, one yojana-long and broad and fitted with one thousand wheels. Brahmâ was very well pleased with them, and, with great joy, distributed to them all the above things. Mahâdeva also became pleased and gladly gave to Upavarhana Gandharva, the firm unflnching Haribhakti (devotion to Hari). (12-18.

Mahâdeva gave also the excellent spiritual knowledge, the yogic knowledge, the memories of various births and skill in Siddhis, the modes of worshipping Hari, chanting hymns to Him and worshipping Him, a jewel necklace, and rare jewels, one lakh in number. (19-20)

Śeṣa gave him (Upavarhana Gandarbha) a necklace of Nâgas, its crest made of Nâgendra, one hundred girls of Nâgas, adorned with excellent ornaments, constant fearlessness from Nâgas (serpents) and other ferocious animals, how to go inside the palaces and royal courts, and the vision of all the Lokas (several regions). (21-22)

Gaṇes'a in the assembly gave him freedom from all sorts of obstacles, and the dust of the two feet, that is so much desired and so very rare. He also gave him the great gem, that is the king of all gems, so very rare in the three worlds, shining brilliantly like the summer Sun, priceless and matchless. Further more he gave him victory every where, pure unalloyed fame, knowledge in music and extraordinary skill therein. (23-25)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Kuvera gave him one lakh gold pieces and hundreds of servants. Kârtikeya gave him dharma, garland of fame and patience. (26)

Dhanvantari gave him mantra by which poisons can be cured. The Sun gave him Syamantak gem yielding eight loads of gold. (स्वर्णभारा एकप्रसु) (27)

The moon gave him white horses, invaluable, excellent and best. Fire gave him a pair of cloths, pure like fire. (29)

Upendra gave him one crore of gems ; Indra gave him a like number of gems too. Visvakarmâ gave him cleverness in playing on lute ; Varuṇa gave him a garland of gems. (29)

Kâmadeva gave him power to retain semen virile, the knowledge of Kâmasandîpana and Kaminî prema murchhanam and how to bring women under control and knowledge of the science of sexual intercourse. Wind gave him a jewel umbrella and a mantra by which sins can be destroyed. (30-31)

Yamarâja gave him the knowledge of that dharma by which one is saved from hell. The Vasus gave him divine wealth; and the Rudras held him out the idea of fearlessness in every thing. (32)

Jayanta gave him the bottle containing honey (Madhu) and a vessel to hold flowers. Nalakûvara gave him white flowers, white dhânya (corns), and desired dust of their feet. (33)

The Munis gave their sweet blessings. Lakṣmi gave him highest wealth and Sarasvati gave him, excellent necklace. (34)

Durgâ gave him the desired idea of fearlessness every where and a garland of gems and red-powder sinduras and ornaments to his wives. (35)

Rohiṇî gave him lotus to sport; Tulasi gave him unrivalled divine garland and the earth gâve him abundant wealth. (36)

The Ganges gave him unequalled punyams (religions merits); Svâhâ gave him a noose of gems; the Yamunâ gave him a lotus, not fading at any time. (37)

Vâruṇi became pleased and gave him Vâruṇi (spirituous liquor) Sachidevî gave him a jewel vessel and Manasâ gave him the head-ornament of the Nâgas. (38)

The Gandharvas and their wives gave him very gladly their respective arts and the wives of the Munis gave him their auspicious blessings (39)

Here ends the eleventh chapter of the First Night in the Nârada Pañcha Râtram on seeing the Grand Utsab.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER XII.

Śrî Śuka said:—When the Mahotsab (grand festivity) ended and when presenting the gifts finished, what mysterious thing happened afterwards ; kindly speak to me. (1)

Śri Vyâsa said:—The Gandharva Upavarhana, when he got all the gifts from the Devas, asked humbly their permission to good bye. (2)

Hearing his words in the assembly, Brahmâ began to consult with Mahâdeva and said:—Now please sing the songs about Krisna's coming to Mathurâ and the lamentations of Gopas and Gopîs. (3-4)

Let the Devas and Munis listen these again, giving great satisfaction to all; and let all the Apsarâs dance and sing also.

On Brahmâ saying so, the Apsarâs began their dancing in the assembly and the Vidyâdharîs began to sing in sweet tunes. (6)

Upavarhana, the chief of the singers began to recite the play of Hari's going to Mathurâ with airs and gestures and Sandhân, appealing direct to the heart. (7)

Hearing the wailings and lamentations of the inhabitants of Gokula, the Brâhmaṇas and the Devas repeatedly became unconscious. Whenever they regained their consciousness, they began to weep and repeatedly gave away presents of all things. (8)

Becoming semiunconscious, while he was playing the separation of the Gopîs from Krisṇa, the voice of the Gandharva Upavarhaṇa became somewhat choked and the tune also became somewhat different and the musical beating broke. (9)

Knowing the break in the musical beats, all the Devas and the Munis became very angry and suddenly fire came out of the mouths of them all. (10)

Seeing that mass of fire all on a sudden, the Gandharva Upavarhaṇa became very much afraid and began to remember his own Deity, the God, the Supreme Spirit Śri Krisṇa. (11)

No sooner he remembered, than he saw the shining substance in the air above. The Devas became astounded at the sight of that, and stood stand-still like pictures standing on a painting. (12)

All the fires became extinguished; the Munis became excited. Oh! what a great wonder is this, that the mere remembrance of Hari is auspicious, a source of "no fear", and a remedy of all evils and obstacles (13)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

That luminous sight was pleasant, lovely, and blissful. All the Devas, Munis, women, Gandharvas and others beheld that. (14)

It appeared like a very dense fog or mist, at the same time radiant with crore beams of the moon, cooling, very beautiful and extending to one yojana. (15)

And within that celestial Light he saw one super-excellent chariot measuring four miles in length, wide enough and crore dhanus high. (16)

It was drawn by white horses; it had one thousand wheels; it was built by the will of God and made up of precious gems. (17)

It was decorated with variously designed beautiful paintings and adorned with excellent diamonds, gems and jewels. It could go with the speed of mind. (18)

One lakh jewel mirrors, three lakhs of white châmaras and three lakhs of banners and flags, pure like fire, beautified the chariot. (19)

It looked very bright with three crores of beautiful temples intended for sport and amusement and it was adorned with Pârijâta and Mandâra flowers. (20)

It was garlanded with three lâkhs of garlands of Mâlati flowers. All saw that excellent chariot; and within the chariot in the inmost middle, saw Śrî Kriṣṇa, a Deva of wonderful form, young boy (below fifteen), beautifully blue, wearing yellow clothes, pure as fire, having jewel armlets, bracelets, and anklets, his cheek brightened with a pair of jewel ear-rings, of smiling countenance, pleasant face, always worshipped by the Śûras and Asuras, anointed all over his body with sandalpaste and decorated with garlands of Mâlati flowers; His breast was adorned with Kaustubha gem; He was highest, higher then the highest, Chief, Supreme Spirit, Îsvara. He was praised by Brahmâ, Îs'a, Śeṣa, and others; He was situated within the breast of Râdhâ; He was inaccessible to the Vedas, doing as He wills and Himself the God of all; no other can become His God. He is eternal, true, beyond any qualities, of the form of light, everlasting, beyond Prakritî Îs'âna, and very eager to shew His grace on His devotees. His charming lovelinces was equal to one Koṭi Kandarpa (God of love); He is the receptacle of Leela (Divine pastimes), His crest was beautifully made of excellent pea-cock feathers; He was holding lute in His hand and He was superior and highest. Seeing the above wonderful form, Brahmâ praised Him first; next Gaṇeśa, Śeṣa, Sambhu and other Munis and Devas praised Him. (21-29)

Brahmâ said:—Thou art Para Brahma, the Highest abode, the Supreme Spirit, Îsvara, praised by all and the Cause of all causes. Thou art the Lord

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

of all, the Form of all, the Origin of all, fit to be worshipped by the saints, Unknowable by the Vedas, and beyond the dreams, even of the learned. I salute Thee. (30-31)

Śri Mahâdeva said :—" Thou art Siddhasvarupa (the perfection incarnate), Siddhâdya (the origin of perfection); Siddhavîja. Eternal, Prasiddha, the giver of Siddhis (perfections), Peaceful, and the Teacher of the teachers of the Siddhis. I salute Thee, worshipped by the highsouled ones, higher than the highest, Omnipresent, revelling in Thy own self, and always anxious to favour Thy devotees. I salute Thee. Thou art beloved by the devotees, the Lord of the devotees ; Thou givest devotion to Thee and service devotion to Thee. Thou givest Thy own feet (or region) ; Thou art secondless, the bestower of all wealth. I salute Thee. (32-34)

Ananta said :—The knowers of the Vedas cannot praise Thee, even if they had got crores of faces. What praise can I offer to Thee by my thousand mouths. What praise can Mahâdeva make by His five mouths or Brahmâ, the author of the four Vedas, by His four mouths ? What praise can Kârtikeya, Gaṇeśa, the Devas, Munis, the knowers of the Vedas, and the four Vedas, offer to Thee who art beyond Prakriti ? When the Vedas are unable to ascertain Thy nature, unknowable to the Vedas, what, then, can the learned (who derive their learning from the Vedas, utter in praise of Thee. (35—38)

Śrî Ganes'a said :—The illiterate speak " Viṣṇâya namaḥ," the Pandits speak Viṣṇave namaḥ. But the real meanings of both the sentences are one and the same. (39)

People praise God in words, literate or illiterate, according to the knowledge that Hari Himself, the bestower of all learning, gives to every man. Hari accepts the intrinsic feelings of every man. (40)

It is only through one's Karma that one gets one mouth or many mouths, one becomes learned or one becomes stupid and illiterate ; some one becomes rich, or poor ; some one becomes son-less, whereas some others get many sons. (41)

So who can praise the excellent God who is beyond Karma ; it is only according to one's power and means, that the praise, worship, chanting hymns, and remembrance of Hari are done. (42)

The saints and sinners all are chanting always the name of Śrî Hari, the Supreme Spirit, worship Him, and repeat His names according to their learning. (43)

Kârtikeya said :—" Thou art the Inner Self (Antarâtmâ) of all and the Wisdom of all the beings ; all, therefore, praise Thee according to their respective knowledge ; the saints, therefore, do not laugh at them. In this world, people are of three kinds :—(1) (Uttama (good) ; (2) Madhyama .

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

(middling) and (3) Adhama (bad); all are under the control of Karmas proper to their departments; by whom can the Law be violated? Thou art the Lord of all; witnessing Thee, every one calls "my Lord". Thou lookest with equanimity on all Thy servants. Some worship God, the Supreme Spirit, pure and holy; some worship the part thereof and some others worship part of that part. But all attain Thee, step by step. (44—47)

Dharma said:—I am created by Brahmâ as the Witness of all actions of all the beings. But Thou art the Creator of my Creator Brahmâ. Therefore, O Lord of all! I bow down to Thee. (48)

The Devas said:—What praise can we offer to Thee, when Brahmâ Himself who lives for one thousand years and Śambhu, the Deity of Knowledge are unable to praise Thee! (49)

The Vedas said:—O Infinite One! Thou art the Lord of all! How many qualities Thou hast, and what are the nature of these qualities, how can we know! For we are merely the Vedas; though we are the Cause of all, yet Thou art the Great Cause of us. (50)

The Munis said:—When the Vedas are unable to know the glories of the Supreme Spirit, how can we, the followers of the Vedas, realise Thy qualities! (51)

Sarasvatî spoke:—O Lord! I am the presiding Deity of Vidyâ (learning); The Vedas are the Deity again of that Vidyâ; Brahmâ is the presiding Deity of those Vedas; and Thou art the God of Brahmâ; so what praise can I offer to Thee! (52)

Padmâ said:—Nârâyṇa, Ananta etc., the Devas and Munis meditate Thy lotus feet, beyond Prakriti; I meditate on Thee. (53)

Sâvitrî said:—Vidhâtâ, the author of the four Vedas and I Sâvitrî, the mother of the Vedas both take Thee as our Refuge. Thou art the Creator of us both; so we bow down to Thee, who art beyond Prakriti. (54)

Śrî Pârvati said:—In Vrindâvan, the groves thereof, and in the Râsa festival I am Râdhikâ, residing in Thy breast; and in Vaikuṇṭha, I am Mahâ Lakṣmi, ready in serving Thy lotus feet. (55)

In Sveta dvîpa, in this earth I am Lakṣmi, residing in the breast of Viṣṇu, and I am born from the ocean. In Brahmaloka, I am Brahmâṇî; and I am Bhâratî, the mother of the Vedas. (56)

It is by Thy command that I incarnate Myself as the parts of the Devas and kill the Daityas, that rebel against the Devas and give their kingdom of Heavens back to them. (57)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

And now I am born as the daughter of Dakṣa and am playing, by Thy command, on the lap of Śankara; but I am Thy devotee in every incarnation of mine. (58)

I am always the beloved of Nârâyaṇa; therefore I am named Nârâyaṇî in the Vedas. I am the chief Śakti of Viṣṇu, I am Viṣṇumâyâ and I am Vaiṣṇavî. (59)

I am always causing illusion to the endless koṭis of Brahmâṇdas (universes). And I am Sarasvatî, mainfest on the lips of the learned people. (90)

All the universes exist in the pores of Mahâviṣṇu; I am His Mother; the Origin of all; and it is I that am the Râses'varî (the Lady in the circle of dance of Râsa) embodying al the forces (Sa'ktis). (61)

And I produce pleasure in Thee, in Râsamaṇdal; and, therefore, I am named by the Pundits as Râdhâ. I bow down with gladness that lotus feet of Thine, which is of the nature of highest bliss. (62)

That lotus feet of Thine is meditated by Brahmâ, Viṣṇu, Śeṣa, and other Devas, the Munis and the Manus. The Yogis, the saints, the hosts of Siddhas, and the Vaiṣṇavas always meditate on Thy lotus feet. O Lord! I am Thy Buddhi Sakti (intellect). Pray, be gracions unto me. (63-64)

He who recites the above stotras composed by all, self controlled and pure, enjoys bliss here and obtains hereafter the lotus feet of Śrî Hari. (65)

When the Devas, Devis, and Munîndras finished their praisegivings, the Gandharva Upavarhaṇa began to chant hymns, thus :—(66)

I salute Srî Kriṣṇa, who is beyond Prakriti, holy, beautiful, full of abundant bliss, wearing the yellow silken dress, beautifully blue like the fresh rain-cloud. (67)

I bow down to thee, who art the Lord of Râdhâ, the Dearest to the life of Râdhikâ; the son of Vallavî, whose lotus feet have been served by Râdhâ, and residing in the heart of Râdhâ; who is the follower of Râdhâ; who is the desired Deity of Râdhâ, whose mind bas been stolen by Râdhâ, who is the support of Râdha and Bhava and the support of all. I salute Thee. (68—69)

I always meditate on that Eternal Bhagavân who is made of pure Sattva substance (not prâkritic,) who resides constantly in the lotus of the heart of Râdhâ, who does auspicious things and is the constant companion of Râdhâ and who carries out the injunctions of Râdhâ and who is always meditated upon in the Samâdhi (intense concentration) of Siddhas, Siddhes'varas and the Yogis. I meditate on Him. (70-71)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

I always serve that Eternal Bhagavân, who is Unattached, without any desires, the Supreme Spirit, Eternal, True, the Highest God, who is always served by Brahmâ, Îs'a, Śeṣa and other Sâdhus (virtuous persons), and who is Nirguṇa Brahma. (72-73).

I salute the Eternal Bhagavân, who is realised by the Yogis as the First born in creation, the Seed of all, higher t an the Highest, who is the Seed of various incarnations, the Cause of all causes, Unknowable by the Vedas, the Seed of the Vedas, the cause of the Vedas and who is obtained by the Yogis. Saying this, the Gandharva fell prostrate on the ground. (74-76).

Thus, falling prostrate on the ground, he made praṇâms to the Deva of the Devas. Whoever reads this paise of the God, composed by Upavarhana, becoming self controlled and pure, becomes liberated, while living in this life; and goes in the next life, to the excellent region of Go-loka, free from all diseases, and gets Hari bhakti (devotdion to Hari), servitude to Hari; and obtains his place in the list of the chief Pârisadas (constant companions) of Hari. There is not a bit of doubt in this.

Here ends the twelfth chapter of the first night of Nârada Pancha Râtra on Wisdom and on the hymn in praise chanted by the Gandarbha. (77.)

CHAPTER XIII.

Śri Śuka said:—What mysterious thing, then, happened there in the time when the hymns were all uttered. Kindly speak this to me. Bhagavân will do good to you. (1).

Śrî Vyâsa said:—Upavarhaṇ Gandharva, then, in the midst of that Brahmâ's assembly, spoke to the Eternal Bhagavân. (2).

O Deva! It is for my intent devotion to Thee, that my voice was choked; hence all the Devas had cursed on me. See the mass of fire created by the Devas; blazing in front like the Mount Sumeru. (3).

Whenever thou wilt go away from this place, that mass of fire will instantly burn me to ashes, So save me from this impending danger. (4).

In days of yore, Thy part incarnation Varâhâ killed with ease the great demon Hiraṇyákhya and rescued the earth and held her aloft. (5).

Save me, save me from the fire of the Devas, one who is helpless, without any other to protect him, who is overtaken by fear and who has come for refuge to Thy lotus feet which have been worshipped so devoutly by Brahmâ and Padmâ. (6).

Hearing Gandharva's words in that assembly, the Lord of Brahmâ, Bhagaván spoke smilingly, and in sweet words. (7).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Śrî Bhagavân said :—O Chief of the Gandharvas! Be calm ; cast aside your fear. What fear can there be to My devotees, Who is the abode of all auspiciousness, when I am here? (8).

Nowhere is there any fear to My devotees, who has no duty to do ; they do not fear birth, death, disease and old age. (9).

No sooner My Mantra is taken than the worshipper of My Mantra becomes independent and assumes a body that is indestructible ; he has no rebirth. (10).

He does not fear Time ; he becomes fearless also of the rules of the Creator Brahmâ ; he becomes freed at once form the fruits of karmas, on being initiated in My Mantra. (11)

My Mantra destroys sins of koṭi births, as a blazing fire burns huge heaps of straws to ashes. (12).

On being initiated in My Mantra, and on uttering My Name all their sins, accumulated in crores of births, begin to tremble. (13).

In the end that man goes to the excellent region of Go-loka and acquires my service devotion. (14).

Than man roams abroad throughout his life, free and independent, like a mad elephant. Sins fly away from him, as snakes run away at the sight of Garuḍa bird. (15).

By the touch of the dust of their feet, the Earth becomes pure instantaneously ; all the tîrthas become sanctified by seeing them from a distance. (16).

O Singer! Wind, fire, water, Tulsi-leaves, these are by their nature pure ; the Ganges and the other Tîrthas are also very pure. (17)

Also the modest, religious, chaste women, observing vows are very very holy ; but those who worship My Mantra are always the purest in comparison to them. (18)

O Child ! Bathing in tîrthas, observing vows, performing s'râddhas (funeral obsequies), presenting gifts and worshipping are simply tautologically useless, as vain tedious reiteration. (19)

By Bhakti Yoga (religion of love) the tîrthas all become pure ; but the Vaiṣṇavas are naturally pure ; so tantras, gifts and Srâddhas are all fruitless to him. (20)

When a man performs Srâddhas, he and his three preceeding generations only become pure ; but the hundred generations of a Vaiṣṇava have already become pure ; who then will eat the food of Srâddha? (21)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Srâddhas are necessary for the appeasement and satisfaction of the Pitris; some say this. But here that is contrary; for, on taking the Mantra, they become satisfied. (22)

O Son! Their blessings are not meant for enjoying the fruits of Karmas: Can sprouts occur from the wheats that have been boiled? (23)

I Myself sever the roots of the Karmaphal (the fruits of their actions). It is only those who do not worship My Mantra that suffer for their Karmas. (24)

I Myself have given My Mantra to the Puruṣa and deliver the Bhaktas (devotees) by causing them take My Mantra from others. (25)

In days of yore, I gave My Mantra to Mrityunjaya.; those in the region of Goloka who are made up of suddha sattvas accepted the Mrityunjaya mantra. (26)

Then Sanatkumâra, Dharma, Brahmâ, Kapila, Śeṣa, and the highly intelligent Gaṇeṣa took that Mantra. (27)

Then I gave the mantra to Nârâyaṇa and the intelligent son of Dharma, Mahâ Viṣṇu, on whose each pore resides a universe, who is the presiding deîty of Kâla (Time) and he, who is the Death of all, also accepted My Mantra. (28)

Afterwards, on the banks of the Virajâ, I gave my mantra to Upendra, Kâma, Bhrigu, and Angirâ. (29)

O Child! Sarasvatî, Padmâ, Râdhâ, Sâvitrî, Viṣṇumâyâ, and the Pâriṣadas, all accepted My Mantra. (30)

O Child! now hear the reason why I had not given you mantra; you will have to take your birth in the womb of a Sudrâṇî, in accordance with Brahmâ's word. (31)

I have spoken to you all what I had to say. O child! now go to your desired place; after twelve years you will be born in Deva's part (Deva amśa) in the womb of a Sudrâṇî. (32)

Then, within five years, you will get from a Brâhmin, My Mantra; and you will quit that body after ten years, and be born again as the son of Brahmâ. (33)

And you will get My Mantra again from Mahâdeva. Saying so, that All-soul spirit vanished then and there. (34)

Upavarhan Gandharva, too, retired with his ladies from that place. O son! all these previous accounts I have now spoken to you. (35)

Here ends the thirteenth chapter in the First Night of Srî Nârada Pancharâtra on the freedom of Gandharva from his Gandharva body.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER XIV.

Śrî Śuka said:—On the Lord of Rûdhikâ going back to the region of Go-loka, free from all disease and death, Upavarhaṇa Gandharva went away from that place. What secrets happened afterwards, I desire to hear.

Śrî Vyâsa said:—When the Supreme Spirit went away, the Devas and the Munis remained in silence, as the birds do at the close of the evening.

Then Bhagwan Śambhu, the Deity of Knowledge, spoke beneficial words, whose consequences were happy, to Brahmâ, versed in Nitisâstra (the science of morals). (3)

Mahâdeva said:—All victory and good attend to him whose protector is Bhagavân; and who can save him who is opposed by Him. (4)

Those who are devoted to Kriṣṇa, become free from all dangers, no sooner they remember Him. There is none amongst the Devas and Munis who can do him any injury. (5)

Now where will the fire, raised up by the wrath of the Munis, be lodged which was, for a time, checked by the will of the Lord. (6)

If that Fire resides on earth, it will burn all the corns and grains. If it resides in water, the wter will get warm and all the aquatic animals will be destroyed. (7)

If the fire rests on earth, it will burn all the animals and trees; so you ought to determine where it would rest properly. (8)

You are the Creator of this world, Viṣṇu is the Preserver and Kâlâgni Rudra is the Destroyer; and it is not as yet the time for the Dissolution of the world. (9)

The Regents of the several quarters and all the worldly beings are always ready to obey the orders of Śrî Kriṣṇa. (10)

Dharma, too, the Witness of all actions of men is also conveying His orders; deluded by the Mâyâ of Hari all are engaged in the pursuit of the objects of senses. (11)

I am neither the Creator, nor the Preserver nor the Destroyer of beings; I am unattached, ascetic and ready to worship Hari. (12)

Śri Kriṣṇa gave me before, the post of Destroyer; but I handed that over to Rudra and am now engaged in the tapasyâ, in worshipping Hari. (13)

I am now Mrityunjaya (the conqueror of death) by worshipping Him, meditating Him, practising austerities for His sake, by adoring Him and reciting His praises and kavacha and muttering His name-mantra. I have now no fear from Kâla. Kâla destroys everything excepting Îsvara and Myself. (14-15)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

In days of yore, in the beginning of creation of all the beings, when the Rudras were created out of the forehead of one Creator, I was one of them; and my name was Śankara. (16)

When the Universal Dissolution takes place, one Creator Brahmâ dies; and this period is called one Kalpa. At this time all worldly things are destroyed. Îsvara and His devotees only remain. (17)

Innumerable Brahmâs come into existence; and there are innumerable Kalpas; many innumerable kalpas passed away and how many more will come? (18)

One winking of an eye of Śri Kriṣṇa makes one life of Brahmâ, when all the Prâkrit things (of nature) vanish away, often and often. (19)

The Vaiṣṇavas are not Prâkrits, nor worldly; by the boon of Hari I am become immortal and gradually will become the abode of all auspiciousness. (20)

When Universal Dissolution takes place, Goloka, the abode of Śrî Kriṣṇa excepted, the whole Brahmâṇda, including the region of Brahmaloka becomes floded with water; there is no doubt in this. (21)

Kriṣṇa is True, no doubt; all the Devis and all the Purusas get themselves merged in that Eternal Truth. (22)

In the region of Go-loka, free from all diseases and deaths, I and Bhagaván Sri Kriṣṇa and Prakriti and the Pársadas (attendants) of Hari exist. (23)

Early in the beginning of the Creation there was one God and the only God without a second; but in the Prákrit Pralaya (the cyclic dissolution of the Universe) His bhaktas and Prakriti remain; they are not destroyed (24)

The life-periods of the excellent (Uttama) Bhaktas do not get lessened, since they meditate on Hari always. How, then, can death occur to them. (25)

There is no chance of any evil overtaking the devotees of Vâsudeva, and other excellent bhaktas, since they incessantly remember Hari. (26)

They have no fear of birth, death, disease and old age. It is in this Kalpa that you have become Brahmâ and have been told to ordain all things. (27)

O Vidhâtâ! Now find a place for rest, of this mass of fire arising from the wraths, of the Munis and the Devas. Hearing these words of Mahâdeva, the lotus-seated Brahmâ trembled and, according to the order of Mahadevâ, alloted proper positions for the above fire. (28)

Brahmâ said:—Fever is three footed, three headed, six armed, nine eyed capable to burn to ashes, terrible, and looking like Yama, the God of Death. (29)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Now let the fire springing from Mahâdeva's wrath be turned by My Command, into fever everywhere in this world; so I have ordained the place of this in human and other bodies in this world. (30)

O Śambhu! Let My wrath fire be turned into the consecrated fires of the Brâhmaṇas; thus I have ordained its place everywhere in this world. (31)

O Śiva! Let the wrath-fire of Śeṣa remain in His mouth, that will burn the universe, like balls of cow-dung, at the time of Pralaya. (32)

O Îsvara! Let the wrath fire of Fire be the ordinary beneficent fire for general usage in all countries. (33)

Let the wrath of Dharma be turned into black fire that will burn every thing of the irreligious Kings. (34)

Let the wrath of the Sun be the conflagration fire in the forests; and let Him remain on the trunks of trees. And let Him eat the birds and beasts thereof. (35)

Let the wrath of the Moon be the fire arising amongst the lovers from their separation; and let him burn the bodies of both the married bridegroom and bride, due to separation. (36)

Let the wrath of Indra be turned at once into the thunder-bolt fire; and let the wrath of Upendra be converted into lightning. (37)

Let the wrath of Rudras be meteorite fires. Let the wrath of Gaṇeśa rest on earth in its proper place where the Earth will be converted into barren or usar land. Let the wrath of Kârtik be turned into the fires of weapons in battle fields. (38—39)

Let the wrath of the Devas excepting those of Kâma deva and the Munis be accepted by the Muni Urva, the son of Bahmâ. Urva assimilated the fire into his own fire. (40)

That Muni retained the above fire in his right thigh by the power of the Vedic mantras, bowed down to Brahmâ and went away to practise tapasyâ. (41)

O Son! In time, that fire came out of itself of the above Riṣi and was turned into Bâḍavâ fire, in the waters of the ocean. (42)

Then the Creator, seeing the fire of Kâma (sexual union) too powerful, thought within Himself and, consulting with the Devas and Munis, called the chaste women, observing vows, before His presence. All the ladies came and began speaking to Brahmâ, thus. (43-44)

The ladies said:— O Bhagavân! what are we to do, kindly order; we are helpless ladies; so think on this point; and then throw on us any duty to perform. (45)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Brahmâ said :—Let all the ladies in this world take the fire of Madana (Cupid), so pleasant in sexual intercourse and let them all become passionate. (46)

Hearing Brahma speaking thus in the assembly, the ladies became very wrathful, their faces turned red with anger and, red-eyed, they fearlessly spoke out to Brahmâ. (47)

The ladies said :— Fie on Thee ; God has created Thee in vain. Thou hast become unfit to be worshipped by one and all, due to the curse, cast on Thee by the Mohinis (ladies) in days of old, and now by the curse inflicted on Thee, by Thy son. (48)

The men and women are incessantly being burnt by hardly unbearable fire of Cupid (sexual intercourse), that is always reigning in their breasts. (49)

One part of that fire of Cupid is in man and three parts are in the female sex; all the females are being burnt by that. So what more can be inflicted on us. (50)

If Thou laidest more fire of passion on the males and females, we would then burn Thee to ashes. See, who saves Thee ! (51)

Hearing these words of chaste women, Mahadeva Himself spoke to Brahmâ, the following moral and beneficent words. (52)

Mahâdeva spoke : — O highly intelligent one ! Forsake all these quarrels with these vow-observing ladies. The fire of their chastity is more powerful than all other fires (or energies) put together. (53)

O Îsvara ! O Chief of the Devas ! now create a woman named Krityâ ; and locate the fire arising from the wrath of Kâma Deva, the source of all miseries, in her. (54)

Hearing these words of Mahadeva, Brahmâ created soon a female form, exquisitely beautiful to behold. (55)

What in form, what in dress, how youthful she is as regards her age, beautiful eyes, what nice sidelong glances, she captivates the minds of the Yogis even. (56)

How nice are her breasts, hard, captivating and circular ! Oh ! how lovely are her hips, wonderful, hard, capacious, and beautiful ! (57)

The pair of their nitambas (buttocks) is nicely curved and curled off, circular and soft. Her colour is like that of white champakas; all her limbs are so proportionate and lovely. (58)

Her smiling lovely faces, lovely like crores of autumnal moons covered partially by their clothes, have assumed an unspeakable beauty. (59)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Her bodies are very tender, beautiful, neither very long nor very short covered by clean clothes pure like fire, and decorated with jewel ornaments, beautified with soft and pleasing sindura (red powders) looking like pomegranate flowers, and adorned with dots of saffron and cool sandalpaste. (60-61)

Her lips looked like ripe Bimba fruits; and her rows of teeth looked like the seeds of pomegranates. (62)

Her hairs on the head were adorned with garlands of Mâlati flowers. The lotus-born Brahma saw the woman and located the fire of Kâma in her. (63)

Seeing the form of Chandra (moon), the created woman, maddened with lust, became almost unconscious and casting sideglances on Him spoke smilingly :—"come unto me". (64)

Chandra smiled and, out of shame, quitted that assembly and went away. Then seeing Kâmadeva, the Krityâ woman, shameless and passionate, asked for Him. (65)

Kâma Deva also ran away quick from that place. The Krityâ woman followed him. At this the Devas and the Munis laughed. (66)

When the other ladies saw, that the Krityâ woman could not be prevented, they became very much abashed. Śankara and other Devas began to cut jokes with them. (67)

When the Krityâ woman could not get Kâmadeva, she returned to the assembly and spoke before all the Devas, to the twin Asvinî Kumâras. (68)

The Krityâ Kâmini said :—O sons of Surya ! Now come, enjoy and mingle with me gladly, who is full of Rasa (amorous juicy sentiments), and who can yield you pleasures of intercourse abundantly peaceful, passionate, excellent, and lovely. I will go with you to dense forests and, day and night, will play with you in lovely places. I will give you nice drinks of spirituous liquors, scented cool waters, betels mixed with camphors and other excellent things of enjoyments. I will make ready for you nice beddings, scented with flowers, sandalpastes, and will anoint you also with sandalpaste. (69—72)

Kumâras said :—O fair one ! Now quit your hypocricy, that destroys Dharma ; and speak out frankly what is in your mind. (73)

What is the dharma of women ? What is the mental desire of women ? What is their nature ? and what are their conducts. You ought to answer to my above querries. (74)

Hearing the words of Asvins, that passionate woman spoke :—Where is the shame, fear, and honour of those who are stricken with passion ? (75)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

When proper place, proper moment and proper procuress cannot be obtained, then the chastity of youthful women is preserved. (76)

On seeing a well-dressed passionate man, women become stricken with passion; the hairs of her body stand erect with delight and her vaginal parts get itching sensations very much. (77)

She suffers very much from fever, arising from her passionate feelings, and becomes almost unconscious: For her lover's sake, she quits her son, husband, houses, wealth and everything. (78)

Getting that young man, she quits her town. But if she gets a better man than the former one, instantly she quits him even. (79)

Getting that young mlechha person, she can quit everything and can give poison even to her very well qualified literate husband. (80)

If she finds a young man who is exceptionally strong in holding sexual intercourse, she quits family, fear, shame, dharma, friends, fame and wealth, etc. (81)

She looks very beautiful; her face is very lovely and captivating; her words are always very sweet, as if mixed with honey; but her heart is like a very sharp edged knife; and no one is able to fathom her mind. (82)

The love of a loose woman is very unsteady and her words are like lightning in the sky or like lines on water. (83)

An unchaste woman has no slightest trace even of truth, dharma, fear, pity, popular customs, shame, etc; she always thinks intently on her lover. (84)

She always indulges in passionate thought, in her dreams, waking states, eating, sleeping, and at all other times; her love concentrates on her lover and on nothing else. (85)

An unchaste woman is more harsh and wicked, than murderers; for her lover's sake, she kills her son; what to speak of her other friends! (86)

The Vedas are unable to ascertain the minds of these unchaste women; then what to speak of the Devas and Munis and the saints (they are quite unable to ascertain their minds). Seeing her beloved a hero in amorous dealings, she uses him like clarified butter obtained from milk; and when her beloved gets old, she considers him like a poison and does not lose a moment to quit him. Man has no other enemy, more dreadful, than an unchaste and vile wife; the saints, therefore, ought never to trust on her. (87-89)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The venom can be cured by mantras ; fire can be quenched by jets of water ; a thorny place can be made passable by fire ; a wicked man can be brought under control by praising him. A greedy man can be made to turn round by riches, a king turns favourable by constant service ; a friend can be winned by pure and honest dealings ; an enemy becomes submissive by fear. (90-91)

A Brâhmaṇa comes under if he gets honour and love, a lady turns round by affection and love ; a friend yields, when equality in dealings is dealt with ; a spiritual teacher or an elderly man turns round by bowing one's head down to him. (92)

By words and discourse, an illiterate becomes friendly, a learned man turns round by learning and argumentation, but a wicked unchaste woman never comes under a man by any means. (93)

She is always ready to do her own concerns ; shews herself satisfied on some particular business or other ; but she never comes under one's control except by a powerful sexual intercourse. (94)

A prostitute never yields, for a moment even, whether by love or affection, riches, prayers, service or even by sacrifice of one's life. (95)

The food of women is twice that of men ; their intellect is four times ; their power of counselling is six times and their passion (for intercourse) is eight times that of men. An unchaste woman is always stricken with passion ; she does not feel any pleasure in amusements and amorous sports ; rather her passion increases, as flame increases by the pouring of ghee. Even if a man co-habits, day and night, with an unchaste woman, she does not get satisfied ; she wants to devour that man. (96-98)

As fire is not satisfied with wood, as an ocean is not satisfied with rivers, as Yama (the God of Death) is not satisfied with all the beings, as hopes and desires are not satisfied with all wealth. As mind is not satisfied even with all that is good, as Baḍabâ fire is not satisfied with all waters of the ocean, as earth is not satisfied with all dust, so an unchaste woman in not satisfied even with all persons. (99-100)

O Surya's son ; Thus I have spoken a little on this point ; the whole ought not to be said ; the shame and modesty of women are strong. (101).

O Son! Hearing the words of Krityâ Kâminî, the Devas and the Munis began to laugh ; Padmâ and other ladies became very angry and abashed. Laksmi Devi bent her head low, due to shame, and went away from that assembly. Pârvati and Sarasvati, too, followed them. (102-103)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Sâvitrî, Rohiṇî, Svâhâ, Vârunî, Rati, Śachî, and all other ladies then assembled and began to consult. (104)

Then they called Krityâ Kâminî, one by one, and requested her that women should keep their most dear and desired objects under concealment. (105)

The modest Laksmi Devi put her hands on her mouth and blessed her saying "child! be shameful and let you be calm and quiet." (106)

The Devî Sarasvatî gave her patience, talkativeness; power of eloquence, egoism and how to preserve her own self. (107)

The Devi Sâvitrî gave her the excellent quality of good conduct and manners, how to conceal her self, gravity and fear of her family (not to bring blame on her family by her bad conduct). (108)

Pârvatî Devi said:—O! Fie to you, stricken with passion! fie to you who, by your very nature, is unchaste. O fair one! have some sense of shame and modesty. Keep your honour and pride as well as of us, too. Quit this body and take your birth on earth; and let your lust be eight times that of a man. (109-110)

Let your shame be four times and patience twice that of a man. O vile! wretch! go away from me to a very far off country, and let you cherish desires to enjoy what ought not to be enjoyed. (111)

And by My command, let ordinary women have passion twice, sham eight times and patience four times that of a man. (112)

And let chaste women observe like men, the family dharma, the fear of one's family, modesty and good conduct, strong prestige of their own selves. And as that vile wretch, the Deva (the Asvins) asked shamelessly in this assembly of the nature of women, he has committed a serious offence; and let him, for their offence, be deprived of his share in the sacrifices. (113-114)

And from to-day, by My command, let the food offered by physicians be reckoned as sinful, and not worthy to be accepted by the learned. (115)

Thus saying, all the Devîs, all the ladies, the Devas and the Munis and others that came there, all went away to their respective places. (116)

O Child! Thus arose the class of prostitutes, unchaste women in all parts of the world; and they are the objects of shame to the chaste ones. (117)

Here ends the fourteenth chapter in the first night of Śri Nârada Pancha Râtra on the origin of the unchaste women and prostitutes.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER XV.

Śrî Vyâsa said:—When the prescribed time passed away, Upavarhaṇa Gandharva quitted his body in the land of Bhârata by yogic power, as was ordained by his previous fate. (1).

Due to the curse inflicted on him by his father, he was born in parts of a Deva (Deva amsá) in the womb of a Sudrâṇî; and, eating the prasâda of Viṣṇu, he became again the son of Brahmâ. (2).

Due tothe power of the Kriṣṇa mantra, he remembered each of his previous births. Now he became freed of his father's curse and obtained the excellent wisdom. (3).

He went to his father, and, on the banks of the heavenly river Mandâ Kinî, he got the excellent Kriṣṇa mantra from Mahâdeva. (4).

Nârada then went, ere long, from the Mandâ kinî.to Pârvati, accompanied by his own Guru Mahâdeva. (5).

There Mahâdeva, the great Muni Nârada, Pârvati, Bhadra Kâli, Kârtikeya and Gaṇapati, all sat down. (6).

Mâhâkâla, Nandî, the powerful Vira bhadra, the Siddhas, Maharṣis, Sanaka and other Munis sat there. (7).

Then, in the assembly of Mahâdeva, the Jnânins and the Yogîndras, all spoke that the Stotra (praise), Kavacha, meditation mantra and the method of worship and Purascharaṇa (repetition of the name of a deity, attended with burnt offerings, oblations etc.,) that Nârayana Riṣi gave to the Bráhman Subhadra, Bhagavân Śambhu now gave that to Nárada. Then the Devarṣi Narada asked Śambhu, the Guru of the Gurus of the Yogis before Pârvati. (8-10)

O Thou, the Knower of all religions! O Thou, the Omniscient One, O Thou, the Cause of all! O Bhagavan! Now be gracious enough to speak to me all that I asked you before. (11).

Śrî Mahâdeva said:—O Muni! O Brahman! Ask again, in due order what you asked before; let my audience in the assembly hear them. (12).

Śrî Nârada said:—These were my questions in order:—the essence, the excellent spiritual knowledge of the Vedas; the wisdom leading to the devotion of Kriṣṇa, the knowledge of Nirvâna Mukti, severing the roots of the fruits of Karma, the knowledge which, being perfected leads to Mukti, and is desired by the Yogis; then the knowledge of worldly life and worldly things that constatly keep one under delusion, the dharmas of different Âs'ramas (different stages of life) and about the four varṇas (castes), about the dharmas of the widows, Bhiksus, Vaiṣṇavas, Yatîs and Brahmachâris. (13-16)

About the Âchára (rites and ceremonies) of the followers of Vânapras-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

tha Âsrama, about the Pundits, and about chaste women; about the worship of Śrî Kriṣṇa (17)

About His stotra (praises), Kavacha, Mantra, the daily duties with regard to Him, the desired objects, Purascharaṇa, and the fruits of Karmas and the finality of the Jîvas (18)

About the characterestics of Prakriti and the Lord, when they are under worldly desires, about Brahma who is beyond both of them, and about His Avatâras or Incarnations. (19)

Who is His Kalâ Avatâra; who is His part Avatâra and who is His full Avatâra and what are their names? (20)

O Deva! What are the specific results of worshipping each of them respective'y; what is the fame acquired thereby? and what differences or relations there are as a matter of course, between the subordinates and the principal (or of those which are helped or fed to the helper or the feeder)? (21)

What is the Kavacha that Nârâyaṇa Riṣi gave to Subhadra Brâhmaṇa? and who is the Deva of the Kavacha, that ought to be worshipped. (22)

Brahmâ did not tell me before about this worderful Kavacha that ought to be kept very secret, and that is very rare in this universe. (23)

Sanat Kumâra knows it; but he, too, did not tell it before to me. Now kindly tell me what I have asked you; and also what I have not asked you; and what amongst them is auspicious and good to me. (24)

O Abode of all auspiciousness! Be gracious unto me and instruct me on that knowledge which sever the bonds of Karma and the fruits thereof; and what is the essence of all the Vedas. (25)

The history of Râdhikâ is very wonderful; it is very difficult to be attained in the Vedas, Purâṇas, Itihâsas, and Vedâṇgas (26)

When the Guru imparts knowledge, then there arises the notion and knowledge of Mantra and Tantra. Again that is Tantra and that is Mantra which gives rise to Haribhakti (devotion to Hari). (27)

O Lord! when the learned expound the Vedas, some knowledge then arises. But Thou art worshipped by the cause that gives birth to the Vedas and Thou art the presiding Deity of all knowledge (28)

O Thou, the Best of the knowers of the Vedas! O Îsvara! Dost thou give me the knowledge of Kriṣṇa, to one who is Thy devotee, under Thy refuge. (29)

Hearing the words of Nârada, Mahâ Deva, the Guru of the Gurus of the Yogis, consulted with Pârvati and began to speak on knowledge. (30)

Thus I have now told you all about the beautiful knowledge, leading to devotion to Hari, and severing the roots and fruits of Karma. (31)

Here ends the fifteenth chapter, in the first night, of Śrî Nârada Pañcha Râtram on the nectar of knowledge as well as the First Night.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

THE SECOND NIGHT.

CHAPTER I.

Śrî Mahâdeva said:—After duly saluting the Supreme Spirit, Îsvara, and Nârâyaṇa, I will now speak on the highest Dharma that is desired by all. (1)

O Brahman! This Pañcha Râtra, five-fold knowledge is very difficult to be attained in the three worlds. It is beyond Prakriti, is the beloved of all; desired by all; it is Para Brahma, of the nature of Its own will, known by the name of Pañcha Râtra, the Cause of all causes, the destroyer of the roots and fruits of Karmas, is of the nature of the seed of endless things, the lamp to the darkness of the ignorance of Its own nature. It is the Îsvara of all, the Support and Refuge of all, the Originator of real vairâgyam (dispassion and renunciation), of the nature of highest bliss and severer of the bonds of Mâyâ. It is unattached, beyond the Guṇas, the essence of the Vedas, ought to be kept very secret, witness of all karmas and the doer of karmas, without any taint.

It is highly adored and praised by Brahmâ, Śiva, Śeṣa and other Devas, beyond the reach of the Vedas,, dearer than one's life to the Yogis. It is the support and receptacle of all, the origin of all, the solver of the doubts of all, the giver of the desires of all, and very difficult to be obtained. It is difficult to be worshipped by all, easy of access by bhakti (worship), the giver of Mukti, the most auspicious of all auspicious, and the destroyer of the obstacles of all.

It is holy, sanctified by all the Tîrthas, the goodness of all good things, supreme, giver of one's own region, and bestower of devotion and servitude of Hari. It is the destroyer of all sins, the bestower of all merits, holy, the fire to the mass of sins, the seed of all the Avatâras and of the nature of all Avatâras. It is the knower of the Vedas, beyond the knowledge of the Vedas, very auspicious of hearing, the bestower of prasâdam (tranquility of heart and favour; food offered to idols or the remnants of such food), very easy to satisfied, and the conqueror of death, having all the qualities of calmness, serenity etc. (2-12)

This knowledge was given by Śri Kriṣṇa to Brahmá in ancient days on the banks of the Virajâ; then it was given to me by Brahmâ in Brahmaloka, that is free from disease etc. (13)

Before, in the beginning of the creation, I gave this Pañcha Râtra that is excellent, yielding all knowledges, the nectar of wisdom to you. (14)

In future you will give this certainly to Veda Vyâsa. Vyâsa will give this to his son Śuka Deva in a solitary place. (15)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Nârada! It ought not to be given to any other body than the holy Veda Vyâsa, who will be born of the Amśa (part) of Nârayaṇa and who will bestow much puṇyam. It should not be given to any one who is not born of Nârâyaṇa's Aṁs'a. (16)

And Vyâsa deva, who will be truth incarnate and be born of the chaste Satyavatî, ought to get it. Now hear with undivided attention all the things that will be described one by one. (17)

O son! The spiritual knowledge is the first and foremost of all knowledges, the essence of the Vedas, very beautiful, various and is difficult in many Tantras. (18)

In that knowledge to serve the feet of Śrî Kriṣṇa is the essence of all essences; it is approved of by all; it is not concerned with anything and it is the means whereby one becomes freed from world. (19)

O Brahman! In days of yore Śrî Kriṣṇa wrote one lákh verses on this; how can I say this; I will tell you in brief; listen. (20)

All this universe moveable and non-moveable, from Brahmâ down to the blade of grass, is all Śrî Kṛṣṇia. Everything dissolves in Him and everything again comes out of Him. (21)

There is only one God always existing in this universe. Everything else is brought out as His effect, and is under the illusion of His Mâyâ. (22)

One Kriṣṇa is of endless forms, of endless qualities, of endless fame and of endless knowledge. (23)

O Nârada! His names are Infinite, as holy as a Tîrtha; and it is He that becomes all these endless universes, variegated and artificial. (24)

He becomes everywhere all these various Jîvas, small middling and big. (25)

He is every living being that is visible; and it is He that is the permanent Devas; the saints know this. (26)

Bhagwân, the Lord of Râdhikâ is the Supreme Spirit; and He is the Witness of the actions of the workers; He Himself is Unattached. (27)

The Jîvas enjoying pleasure and pain are but His reflections; some admit them to be eternal, as following from the qualities (guṇas) of causes. (28)

He is indestructible; but sometimes He disappears from His visible manifestation and sometimes appears (*i. e.* manifests Himself) from His invisible state. He passes from one body into another. That is all. He never dies. (29)

NOTE :—as ice, water, vapour, and steam.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

At the time of universal dissolution (Pralaya), everything merges in Him, the abode of all abodes. Therefore Jîva, who is of the nature of eternity, remains as it is, without any change whatsoever. (30)

Some say that Jiva is non-eternal; that is wrong. All the artificial things merge in Him, as the Sun's reflection dissolves in the Sun only. (31)

As the reflections of the Jîvas (beings) become visible when reflected in gold, and in pure clean water. (32)

And disappear when the Sun sets, or when the receptacles (vessels) are removed, or as the image of the Moon disappears when the mirror is removed, so Jîvas dissolve in Brahma. (33)

So Para Brahma is eternal; and Jîvas, too, are eternal. Bhagavân, the Inner Soul, within the hearts of all, becomes visible to every Jîva. (34)

I am of the nature of Wisdom and the presiding Deity of knolwedge; Bhagavatî is of the nature of Buddhi (intellect) and of the nature of the Force (Śakti) in all. (35)

Durgâ, in front of you, is Viṣṇumâyâ and eternal. O Muni! all, save the devotees of Viṣṇu, are deluded by Her Mâyâ. (36)

Brahmâ is mind, the presiding deity of mind; and Viṣṇu Himself is of the nature of the five Prâṇas and their presiding Deity, and engaged in the affairs of objects. (37)

The Devi within, therefore, is of the nature of Prâṇas; The Moon and the Sun are residing in the two eyes. The other Devas are presiding over other organs respectively. (38)

Dharma is the head of all; Hutâśan (Fire) is in the belly; the wind, different from Prâṇas, is inhaling and exhaling breath. (39)

The obstacle giving Gaṇeśa, living in the throat, destroys all obstacles. Kârtikeya is of the nature of strength; Kâma Deva instils passion of love in the mind. (40)

Lakṣmi Devi, of the nature of Sattva guṇa, is of the nature of merits (Puṇyam) and demerits (Pâpam) in the heart. Sarasvatî resides in all the beings from their throats to their lips. (41)

Every where this Sarasvatî Devî, assuming other forms, becomes of the nature of counsels *i. e.* advises counsels. Śaktis, arising from Buddhi reside in all the beings and have different names and functions as Nidrâ (sleep), Tandrâ (semi sleep), Dayâ (pity), Śraddhâ (faith), Tuṣṭi (contentment), Puṣṭi (nourishment), Kṣamâ (forgiveness), Ksudhâ (hunger), Lajjâ (modesty), Triṣṇâ (thirst), Ichhâ will, Sânti (peace), chintâ (care), Jarâ (old age), Jaḍa (inertia) etc. (42-43)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

These follow the Jîva (soul), as the attendants follow a king. Chintâ (care) and Jvara (fever) always go against Śobhâ (beauty) and Puṣṭi (nourishment). (44)

The physical bodies of all the beings are made up of Âkâṣa (ether), wind, fire, water, and earth; and are called Pañchabhautika; for they are built of five elements. (45)

When the body is destroyed, those five elements separate; and go and mix with their own general elements respectively. (46)

Then the friends remember him by his previous (so-called) name, and deluded by Mâyâ, fall into error and weep and cry for him. (47)

For this reason the Sâdhus always serve the lotus feet of Śrî Kriṣṇa, that is eternal true, giving fearlessness and destroying birth, death, and old age. (48)

O Muni! Like the dreams seen in the early morning, this universe is transient and artificial; then get up; and worship with joy the lotus feet of Śrî Hari, served by Brahmâ and Padmâ. (49)

Out of the five-fold knowledge, I have now spoken about the first knowledge; now hear about the second knowledge and the essence yielding devotion to Śrî Kriṣṇa. (50)

Here ends the First Chapter of the Second night of Nârada Pañcha Râtra on the nectar of knowlege.

CHAPTER II.

Śrî Mahâdeva said :—Out of the five-fold knowledge, the one giving devotion to Hari is termed the second knowledge. The learned and the Sâdhus desire Mukti (final liberation from the body) as the highest. (1)

But that Mukti is equal not to even one Kalâ (digit) out of the sixteen Kalâs of devotion to Kriṣṇa. That single-minded extreme devotion arises from the company of the devotees of Śrî Kriṣṇa. (2)

It arises out of no sepecific cause, bestows bliss, pure, and gives servitude of Hari, as the young soft sprouts arise of trees and plants. (3)

As the little sprouts of trees grow from rains and become dry by contact with the intense heat of the Sun, so the new sprouts of Bhakti (devotion) appear by conversation with the devotees of Śrî Hari. (4)

That sprout grows by conversing with the bhaktas and withers by talking with those that are no bhaktas. For this reason, the Pundits always talk with bhaktas. (5)

The conversations with persons who are not devotees, touching their bodies and sleeping and eating with them bring on sins; and one should fly away from them as men run away, leaving the contact with poisonous snakes. (6)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thereby all the sins spread all over the body, as oil spreads by contact with water; so due to the company of the Jîvas, merits and demerits occur. (7)

It is, for this reason, that the Sâdhus always long for the company of good persons. O Muni! In this world sins become strong due to bad company. (8)

The defect arises even in gold by the contact of other base metals. So the intelligent do not like the low companies. (9)

So the Vaiṣṇavas always long for the company of the Vaiṣṇavas. The Vaiṣṇavas worship Hari in six ways. (10)

Always remembering Hari with devotion, singing His names, adoring Him, serving His lotus feet, worshipping Him and surrendering one's self to Him. (11)

A bhakta should take with devotion the Kriṣṇa mantra from a Vaiṣṇava. If the mantra be taken from a non-Vaiṣṇava, Hari bhakti (devotion to Hari) does not grow. (12)

One who is averse to Śrî Kriṣṇa is more sinful than a chândâla; all his dharmas and karmas (religion and actions) are fruitless; he is not fit to do any karma (work). (13)

The unholy sinful man who always blames Śrî Kriṣṇa and laughs, does not know any thing of Bhagwân, Bhâgavat, the Bhagavat Purâṇa and his own self. (14)

The Pundits, knowing the Purâṇas, call him a Vaiṣṇava in whose ear, Kriṣṇa mantra enters as his Guru, from a spiritual preceptor. (15)

No sooner the mantra is taken, the human being becomes equal to the younger brother of Nârâyaṇa; and he delivers his own self as well as that of his hundred generations. (16)

He delivers hundred generations on his mother's father's side; he delivers as well his brothers, mother, sons, servants, wife, friends and disciples. (17)

If the mantra be taken in a Nârâyaṇa kṣettra from a Vaiṣṇava, Bhagavân Viṣṇu delivers easily his thousand generations. (18)

O Muni! Formerly I performed japam of Śrî Kriṣṇa mantra on the milk-white clear waters of the Virajâ river in Goloka, the abode of Kriṣṇa. (19)

After muttering (repeating Japam) one hundred lakh times (100,00000) I attained siddhi (perfection) in mantra by the grace of Śrî Kriṣṇa. (20)

O Muni! In the beginning of creation, I was produced from the forehead of Brahmâ and have obtained the Mrityunjaya knowledge from Śrî Kriṣṇa, the Supreme Spirit. (21)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Now I am perfect and have conquered death; and always I possess new body. In the twinkling of My eye, Brahmâ dies; (the longevity of Brahmâ is equal to the twinkling of My eye). Similiarly in the twinkling of the eyes of Hari, Brahmâ dies. (22)

Again like Hari, His Pârsvadas (attendants) do not die. The bodies in which the Vaiṣṇavaas take the mantra from the Vaiṣṇavas, are due to their previous karmas; hence they quit their bodies and, then, attain the positions of Pârsvadas. With my five faces, I always recite the praises of the name of Śrî Hari. (23-24)

O Nârada! My wife and two sons always do the same thing that I do. A cloudy day I do not call a bad day; but that day I certainly call a bad day, when I do not find any occasion to talk about the nectar like praises of Śrî Kriṣṇa; and I consider that moment also to be fruitless, when there is no samkîrtan, reciting the praises and singing the glories, of Śrî Kriṣṇa. (25-26)

The life and time of a man pass very happily in singing the praises of Lord Hari. That happy time becomes very auspicious. (27)

The sins fly off from him, as the snakes fly away at the sight of Vainateya. Brahmâ took, before, His mantra from Him. (28)

Sitting on His navel lotus, Brahmâ repeated His mantra one hundred lakhs of times; thereby He got the clear knowledge, how to create the universe. (29)

By virtue of that mantra, He acquired siddhis, animâ, etc.; and he created all sorts of creations and got the name of Vidhâtâ. (30)

Kriṣṇa granted him the boon saying "let you become like Mahâdeva". Śeṣa before was born as the son of Kas'yapa in His ams'a part. (31)

Seṣa obtained mantra from Srî Krisna and repeated it koṭi times and became perfect in mantra. Thereby he had one thousand heads. O Muni! On one part of that head this whole universe is residing like a mustard seed. Kûrma, too, was born, before, of His kalâ part and came out of no womb. (32-33)

Ananta resides on his back, as a gnat rests on the back of an elephant. Kurma is supported on Vâyu (air). And air rests on water. (34)

From every pore of the hairs on the body of Mahâ Viṣṇu, the Great Waters have come into existence. Mahâ Viṣṇu, rests on waters. So this Great Water is the support of all. (35)

This water rest on space *i. e.*, nothing, void; and on this water that has no support, rests Mahâ Viṣṇu, who is born of Hari's parts. (36)

The great Water and the great Vayu are created of Hari's ams'a. In ancient days, a golden egg came out of the womb of Râdhikâ. Mahâ-Viṣṇu was sprung out of that egg. (37)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

This egg, suddenly thrown from Goloka, broke into two, and fell into the great ocean and submerged. (38)

As a king sleeps on a sofa, so the child Mahâ Viṣṇu slept on the surface of the waters. And from each of the pores of that Mahâ Viṣṇu, innumerable universes were created ; and separate masses of water spread everywhere. 39-40

On every sheet of waters, there was a separate Vâyu ; and on every Vâyu there was a separate Kûrma and, on the back of every Kûrma there was a separate Śeṣa consisting of thousand heads. (41)

O Muni ! On one side of the head of Śeṣa, an egg rests like a mustard seed. Inside this egg, is the transient artificial universe. (42)

O Muni ! Inside the egg went on the formation, in due order, of the universe. This the learned people know through the help of the Vedas. But I have seen actually that creation. (43)

As a palace is built, so the seven Pâtâlas are built separately, one by one. (44)

Atala, Vitala, Sutala, Talâtala, Rasâtala, Mahâtala and Pâtâla are the seven Pâtâlas. (45)

O Muni ! Vitala is very beautiful, sacred, fashioned like the Heavens, intertwined with excellent jewels and created by the will of God. (46)

The lower parts of Pâtâla are very terrible and too deep. The egg rests on Waters and in the lower parts of the egg is Śeṣa. (47)

On the top of Atala is waters ; on the top of the waters is this golden world, beautified with seven islands. (48)

And surrounded by seven oceans. Forests, mountains, rivers exist everywhere. It is circular in size as if the Moon is reflected ; and it looks beautiful like the lotus leaves on waters. (49)

In its middle is situated Jambu dvîpa sourrounded by salt ocean, one lakh Yojanas wide. (50)

That ocean, like the moat (ditch) round a city, is ten lakhs of yojanas in length. Many beautiful peninsulas are there. (51)

Within the Jambu dvîpa, there is a very capacious and wonderful tree named Jambu tree. Its fruits are of a blue colour ; and, when ripe, each fruit looks like an elephant. (52)

There is the peak of the Sumeru Mount here and, in the central position, is the mountain Himâlayâs, very beautiful and where many mines of precious stones and jewels occur. And there is also the Mount Kailâsa, the abode of Mahâdeva, here in this Himâlayâs. (53)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Nârada! On the eight summits of the Mount Sumeru, very beautiful and variegated, live the eight Lokapâlas. (54)

Indra, Fire, the Lords of the Pîtris, Nairrita, Varuṇa, Marut (wind), Kuvera, and Îṣâ reign respectively from the East, S. E, S, S. W, W, N. W., N, N. E.) (55)

The abodes of the above Dikpâlas (Regents of the respective quarters) are very pure, beautiful and decorated. (56)

The topmost peak of Sumeru is very wide ; in the conspicuous position here is the Brahma loka. Above Brahma loka is the Egg ; and within the Egg is situated the entire universe. (57)

On the top peak of Sumeru are situated the six Lokas. The upper most Loka is Brahma Loka ; within the middle, are situated Bhurloka, Bhuvarloka, Svarloka Janarloka, Maharloka and Satyaloka. (58)

Within the Satyaloka, Puṇyadharma always exists in the four Yugas.

On the left of Brahmaloka is Dhruvaloka. Brahmâ has created artifically the universe upto Brahmaloka. (59-60)

O Muni ! I have told you about Jambu Dvîpa as I saw. It is beautified with many rivers, mountains, forests, and caves. (61)

Here is situated Bhâratavarṣa, coveted by all, excellent, the land of Karma, praised by all the saints, yielding puṇyam. (52)

In Brindâban, that is within this Bhâratvarṣa, Kriṣṇa appeared. The birth in any other place, though a happy one, is considered to be full of troubles and of no use whatsoever ; it would be simply a case of coming and going, without any result whatsoever. (63)

The birth, for a moment even, in Bhâratavarṣa, due to good Karmas, is full of benefit ; for it is, after many births, that the births in Bhâratvarṣa of saints take place. (64)

And if the learned man, getting his birth in Bhârata, by the grace of Kriṣṇa, do not worship His lotus feet, what else can there be more ridiculous and distressed. (65)

His birth is of no avail to him; his troubles in the womb are in vain ; his destructible body is fruitless and his life passes in vain. (66)

He is dead while living, sinner, more vile and unholy than a châṇḍâla, who eats daily without offering his food to Hari. (67)

A swine eats daily urine, and faeces, things worth not to be eaten. The above man is more wretched than a boar and eats daily uneatables to some extent and that is all. (68)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The thing that is not offered to Hari is not worth to be eaten by a Brâhman; food, when not offered to Viṣṇu, is like faeces; and water is like urine. (69)

O Twice-born! He who daily eats the water used in washing the feet of Hari and his naivedyam and takes His mantra, he becomes liberated while living. (70)

O Nârada! The earth becomes instantaneously pure by the dust of his feet; and the tîrthas become sanctified. (71)

He becomes holy and liberated at once while on this earth; and at every step he derives the fruit of Asvamedha (horsesacrifice); there is no doubt in this. (72)

For guarding him, Kriṣṇa becomes not satisfied while he places Sudarsan chakra at his disposal; for He is unable to leave him alone for a moment even. (73)

Such is He, the Ocean of mercy, and very eager always to shew His favours to His devotees. Hence the saints do not worship any other Deva, quitting Him. (74)

Thus I have described to you from Heavens to Meru and Jambudvîpa. Now hear of the other Dvîpas. (75)

Next to Jambu dvipa is Plakṣa dvipa. This is twice Jambu dvipa and surrounded by Ikṣu samudra (ocean of Sugercane Juice). (76)

The rivers, mountains, forests of that Plakṣa dvîpa are twice those of Jambu. Varions pleasures and amusements are there, very holy and beautiful. (77)

The people there, free from disease and old age, sport with all mental happiness. There, on account of Karmas, no birth takes place; only Karmas are enjoyed. (78)

O Muni! The stupid persons after enjoying their Karmas, auspicious or inauspicious, go to Heavens or Hell according to their fate (adriṣṭa). (79)

O Muni! next to Plakṣa dvîpa is the beautiful Śâka dvîpa. This is twice the Plakṣa dvîpa; and the ocean of wine is twice the ocean of Sugarcane Juice. (80)

Next to Śâka dvipa is Kuṣa dvîpa, very beautiful. It is twice the preceding Dvîpa and is surrounded by the ocean of ghee, twice the ocean of wine. (81)

O great Muni! next to Kuṣa Dvîpa, is Vaka Dvîpa, twice as large as Kuṣa; it is surrounded by the ocean of curd, twice again as the ocean of ghee. (82)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Śâlmali Dvîpa again is twice as big as Vaka Dvîpa; it is surrounded by the ocean of milk, twice as big as the ocean of curd. (83)

Within this ocean of milk, there is an Upadvîpa (peninsula), very beautiful, named Śveta dvîpa. Here Bhagawân Viṣṇu resides, and is served by Lakṣmi, the daughter of ocean. (84)

Viṣṇu is of Nârâyaṇa's amsa (part); another name of His is Vaikuṇṭha; He is holy and the abode of Sattva guṇas; He is four-armed and he is adorned with garland of forest flowers. (85)

He is surrounded by Pârs'vadas (attendants) of blue colour, and of four arms; adored by Sanaka etc., and other Munis and by Brahmâ and other Devas. (86)

He is the bestower of bliss and mokṣa; he awards all wealth and Himself is endowed with beauty. And the island is like the disc of the Moon, pure and circular. (87)

Its length and breadth are one ayuta yojanas (10,000 yojanas). It is built by the will of Hari, of precious jewels and stones. (88)

And surrounded by one hundred Koṭis of buildings of Pârs'vadas. Seeing the workmanship of this dvîpa, Visvakarmâ considers himself as very low and insignificant. (89).

Here is a garden containing one hundred Koṭis of Kalpapâdapas (trees yielding the fruits of all desires) and eight hundred Koṭis of Kâmadhenus. (cows yielding plenty). (90).

In the flower garden there are one hundred Koṭis of tanks, rendered charming by Gandharvas, Nartakas (dancers), Siddhas, Yogîndras, and Apsarâs. (91).

Nant to Śveta dvîpa is Krauncha dvîpa. It is twice as big as s'veta dvîpa and very beautiful; it is surrounded by ocean of clean water, twice as large as the ocean of milk. (92).

Thus I have spoken to you about the seven dvîpas full of rivers, oceans, and forests and very beautiful caves. (93).

Beyond this, there extends earthy regions, golden in colour, devoid of any life, full of splendour, day and night shining. (94).

O Nârada! That egg is Mahâ Viṣṇu and within His pores, Brahmâ created the entire universe within the cavity of the egg. (95).

As many pores are in Hari's body, so many innumerable universes are created. (96).

Mahâ Viṣṇu rests on waters. On each of His pores, there is water. Over water there is great air; over the air there is tortoise. (97).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Over the tortoise there is Śeṣa, looking like a gnat over an elephant. And on one side of the head of the thousand headed Śeṣa, the egg, the support of the universe is resting like a mustard seed on a winnowing basket. (98-99).

And this Mahâ Viṣṇu is one-sixteenth part of Kriṣṇa Bhagavân, the Supreme Spirit, who is beyond Prakriti. O Nârada ! all this universe, from Brahmâ down to a blade of grass, is false. Therefore worship that True One, the Highest Brahma, who is beyond the three guṇas, the Lord of Râdhikâ. (100).

Here ends the Second Chapter in the Second Night on Bhakti Jnân, on the nectar of Knowledge.

CHAPTER III.

Śrî Nârada said:—O Lord! What wonderful, unprecedented and singularly holy Bhakti Jnân (devotion with knowhdge), I have just now heard from Thee. It free from any stain ; and it is so very gentle and lovely and full of nectar. (1).

Now kindly describe the other pure qualities of Bhagavân, comprising love sentiments, the nectar of knowledge ; Whose glorious holy deeds are known everywhere. (2).

Śrî Mahâdeva said :—To describe the other qualities of Bhagavân of glorious deeds, I, Brahmâ, Śeṣa, Dharma, Sûrya, or any other body is quite incapable. (3).

Bhagavân Nârâyaṇa Risi, Kapila, Sanat Kumâra, the four Vedas, even Bhâratî is quite incapable. (4).

Even if the Supreme Spirit be seen, if the boundary of Âkâsa (celestial space) be determined, even if mind, intellect, knowledge and thought be visible, all the qualities of Śrî Kriṣṇa are impossible to be known; the Pundits, nevertheless, explain a very small bit of His qualities in accordance with the Âgama Śâstra (the Vedas and the Tantras). (5-6).

The saints and the yogis who are His parts and part of His parts become very great and are highly worshipped ; even they cannot describe a part of His qualities. (7).

There is no other Deva or there is no other Puruṣa (Person) greater than Kriṣṇa. There is no other Jnânî (Gnostic) non-yogi than Him. (8).

There is no other Siddha (perfected being) or God than Him; there is no other Protector, Father than Him. (9).

There is no other who is more powerful, stroing or glorious than Him ; there is no other more truthful, kind, or gracious to the devotees than Him. (10).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

There is no other who is more qualified, modest, gentle, controller of senses, pure, holy and loving to the devotees (loved) than Him. (11).

There is no other than Him who is the bestower of all wealth, or who is a greater Dharmi (observer of Dharmas); there is no other who is more calm, quiet and peaceful, than Him. Who can be superior to the Consort of Lakṣmi. (12).

Even Mâyâ, by whom those infinite Koṭis of Universes are deluded, become afraid before Him; and is unable to sing songs of praise to Him. (13).

The Goddess of Speech, the Devi Sarasvatî becomes inert and is quite unable to chant hymns to Him; Mahâ Lakṣmî, too, is very afraid and serves His lotus feet. (14).

In His every pore there is universe; and each Mahâ Viṣṇu reigns in each of them. O Muni! there are Koṭis and Koṭis of Brahmâs and Devatâs residing therein. (15).

O Nârada! As the dust molecules are infinite, so the universes are infinite. And there is one God and the only God who is the Lord of all these universes, who is the Lord of Râdhikâ, and is beyond Prakriti. (16).

As the universes and the dust moleculets of the earth are innumerable, so the qualities of Kriṣṇa are innumerable. Thus I have told you, in brief, a few items about Kriṣṇa. What more do you want to hear? (17)

Nârada said:—"O Lord! Now describe the origin of Râdhâ. I am very eager to hear it. O Mahâdeva! Who is She? and whence has She sprung? and where are Her powers and glories"? (18)

Śrî Mâhâdeva said:—O Nârada! Now hear from me all the details of the creation from its very beginning. There was then only one body of Mine, without a second, in the middle of the Light. (19)

The region of Go-loka (the world of cows) is the Eternal Vaikuṇṭha, where the Bhagavân is ever residing, as the sky and the quarters are eternal; and in the whole universe the Supreme Spirit is eternal. (20)

That Highest Spirit then assumed the form of a shepherd boy with two arms, of beautiful blue colour, like fresh raincloud, and began to roam about in the Râsa maṇḍalam (the circle where the famous dancing, Râsa, is held in Go-loka). (21)

He looked beautiful like crore moons, full of prosperity, shining with splendour, very lovely, and defying in beauty crore kandarpas, (God of love) and He had a form. (22)

When He looked around, He saw void everywhere, above, below, everywhere the universe was void. He therefore wanted to create and became ready to do so. (23)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

That one God first divided Himself into two parts. One part became female. This is called Viṣṇu Mâyâ. And the other part He remained Himself as a male. (24)

He Himself was both with and without attributes, blue, and full of His own will, doing as He willed. Seeing the beautiful woman, He became eager to hold sexual communion with Her. (25)

The woman became very afraid, and shuddering, was on the point of flying away, without speaking any word. Viṣnu Himself, however, caught hold of that much abashed lady and placed Her on His breast. (26)

That lady was the Presiding Deity of the female sex; She is the presiding Deity of Mûla Prakriti, Îsvarî and the prâna of Visnu; and She is born from His left side. (27)

Śrî Bhagavân said:—"O Beloved and the Spirit of my life! You are the presiding Deity of my Prâṇa (life); I have given you seat in My heart. You remain steady, thus, in my breast. (28)

O Dearer than my prâṇa even! O most beloved! O Highest and First born! O Eternal One! O Forgiving one! O bashful one, during the new intercourse! You are of the nature of the Supreme Spirit; so quit your modesty. (29)

Thus speaking, He placed His beloved on His brest; and, with great pleasure, kissed Her in Her cheeks and gave Her a very close embrace.

Then a bed was prepared, white as the froth of water, pure and clean, and scented with fragrant wind, flowers and sandalpaste. (30-31)

He had then an intercourse with Her for full one life of Brahmâ. Thus the union was a very happy and auspicious one. (32)

Then Kriṣṇa impregnated in the womb of the lady. She held that in Her womb for again one life period of Brahmâ. (33)

Due to the excessive strain, there came out sweat in the body of Kriṣṇa. O Nârada! Those sweat drops fell down. (34)

The Eternal Vayu held sweat drops in the form of water aloft in spacial void. They fell down and deluged every thing of the universe.

O Nârada! The sages name Her Râdhá; as She appeared before Hari in Râsa mandalam, quite young and full of youth. (35-36)

The beautiful lady was sprung from the left side of Kriṣṇa. And it is from Her parts, that all the other Deva ladies were born. (37)

On pronouncing merely the word "Râ", the devotees get bhakti (devotion) and mukti (liberation from bond-age.) And on pronouncing the word "dhâ" one gets the region and place of Hari. (38)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

While there was going on Râsa dancing in Vrindâvan, that Devi delivered an egg. At the sight of this egg, Râdhâ became very angry and kicked that. (39)

That egg fell down on the waters and broke into two. The boy that was born of the egg, is known as Mahâ Viṣṇu. (40)

From each of His pores, separate universes came out. Innumerable eggs were already brought out into existence by Mâyâ. (41)

O Muni! Thus, by degrees, innumerable universes came out, one by one, and separate from one another from the inside of those eggs. (42)

O Brâhmin! Thus I have described to you the history of Râdhâ, that ought to be kept secret in the Purâṇas and that is highly delicious at every step. (43)

It destroys birth, death and old age; it gives mokṣa, yields service devotion to Hari and is most auspicious. (44)

O Child! Thus I have narrated to you as I have heard from the mouth of Kriṣṇa. What more do you want to hear? (45)

Śrî Nârada said:—"O Deva of the Devas! O Highest Teacher of the Yogîndras! What wonderful unprecedented things I have heard. But thou hast spoken all in brief. Kindly speak in detail." (46)

O Deva! The characters of the Devas and the Devis were described by Thee, in olden times, when Thou wert questioned in Puṣkara âśrama by Pârvati Devi, the progenetrix of the world. (47)

O Guru of the wise! O Lord of all the Jivas! O Cause of the cause of all the Vedas! Why didst Thou not describe the anecdote of Râdhâ at that time? (48)

O Ocean of mercy! O Friend of the distressed! O Best of the knowers of the Vedas! O Higher than the Highest! O Bhagavân! I am Thy devoted and attached. Kindly order me. (49)

Śrî Mahâdeva said:—The anecdote of Râdhîkâ is unprecedented, to be kept secret, very rare, yielding mokṣa immediately, holy, the essence of the Vedas and bestowing puṇyam. (50)

As Śri Kriṣṇa, who is verily Brahma, is beyond Prakriti, so Râdhikâ is also Brahma, unattached and beyond Prakriti. (51)

As Bhagavân becomes Saguna (endowed with attributes) due to karma and time, so Râdhikâ becomes Prakriti, of the nature of the three attributes due to Karma. (52)

That Parameśvara, the Highest Îsvara, becomes joined with Prakriti, through prâṇâ (breath), tongue, buddhi (intellect), and mind. (53)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Nârada! He appears and disappears at times. Like Hari, Râdhikâ is not artificial; She is eternal and true. (54)

O Muni! Râdhâ is the presiding Deity of Prâṇa. The Presiding Deity of tongue is Sarasvati Herself. (55)

Durgâ, the Destroyer of all evils, is the Presiding Deity of buddhi; at present Her name is Pârvati, and She is the daughter of the Himâlâyâs. (56)

She resides as the tejas (fiery spirit) in all the Devas; She is the destroyer of all the Daityas and the enemies of the Devas. (57)

She gives refuge to all the Devas. She protects the three worlds, and she is hunger, thirst, kindness, sleep, nourishment, contentment and forgiveness. (58)

She is modesty and error and the Presiding Deity of all. She is the Presiding Deity of mind, and the Sâvitrí of the Brahmaṇas. (59)

Mahâ Lakṣmi is born of the left side of Râdhâ and is the Presiding Deity of wealth and prosperity. (60)

The part of Mahâ Lakṣmi is born of ocean when that was churned and got the name of Lakṣmi and has become the consort of Bhagawân, that sleeps in the milk ocean. (61)

It is Her part that resides in the houses of Indra etc., and has become Svarga Lakṣmi. (Laksmi of the Heaven). Assuming the name of Mahâ Lakṣmi, She has becomes the wife of Bhagawân in Vaikuṇṭha. (62)

She has assumed the name of Sâvitri and has become the wife of Brahmâ in Brahma loka, free from diseases, etc. (63)

She is the Siddha yogini, and by Yogic power has become Sarasvatî and Bharatî. Bharatî is the wife of Brahmâ and Sarasvati is the wife of Viṣṇu. (64)

In ancient times, the Devi, the presiding Deity of Râsa and Herself the Îsvarî of Râsa, that chaste one became perfected at Her Lîlâ in Vrindâban. (65)

She performed the Râsa dance in Râsa maṇdala and, assuming the name of Râdhikâ, ate the betel chewed by Śrî Kriṣṇa. (66)

Śrî Kriṣṇa also ate the betel chewed by Râdhâ. Both of them are really one; only there is the difference in the bodies, like the breasts containing milk. (67)

Those who declare any difference between the two, go to hell and remain there, as long as the Sun and Moon last. Those who create difference and blame Râdhâ, go to the hell named Kumbhîpâka and remain there for the life period of Brahmâ. (68)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Nârada said :—O Lord of the Universe ! kindly tell that mantra of Rādhâ which is the chief of all Her mantras and which is worshipped by the Sâdhus ; as well the dhyân (meditation), Kavacha (protective armour) and stava (praise) of that. (69)

O Ocean of mercy ! O Śiva ! Kindly speak to me, Thy devotee, the mode of worship and the fruits accruing therefrom, all in brief. (70)

Śri Mahâdeva said :—' O Chief of the Munis ! The Kavacha that was given by Nârâyaṇa Riṣi to Subhadra Brâhman, is the most highest and excellent. (71)

The six-lettered Mahâvidyâ is served by Śrî Kriṣṇa ; it is the essence of all the Tantras and gives service devotion towards Śrî Hari. (72)

The Dhyâna (meditation mantra) and Stotram (praises) are mentioned in the Sâma Veda and is worshipped by all ; when obtained in the full moon night of the month of Kârtik, it acts as the deliverer of one, from one's rebirth. (73)

That Kavacha is a mass of highest bliss ; it is very rare. Śrî Kriṣṇa has Himself placed it on His neck. (74)

Nârada said :—O Lord, Chief of the Knowers of the Vedas ! Now kindly describe the six lettered Mahâvidyâ. Who are the worshippers of that ? and what are the fruits acquired therefrom. (74)

Śrî Mahâdeva said :—The six lettered Mahâvidyâ is very rare in the Vedas ; Hari had already forbidden it to be divulged. (75)

O Muni ! Though asked before by Pârvati, I did not speak about it, ; that is the prâṇa of us and Śri Kriṣṇa. (76)

This Vidyâ (learning, knowledge) yields all the siddhis (perfections) and gives devotion towards Hari and yields mukti (liberation). The devotee who is siddha in the mantra, knows Vahni -stambha, Jalastambha, mrittikâstambha, and manastambha and all others. If one, becoming pure, repeats, ten lakhs of times, the above mantra in Nârâyaṇa Kṣettra, one becomes perfect (siddha) in the mantra. (77-78)

Jalastambha—Suppression of water ; becoming master of water ; making it obey to will, making it motionless etc. etc.

He becomes like Viṣṇu. O Child ! I have now informed to you the power of all these mantras and tantras. (80).

O Nârada ! Even if kingdons are to be given away, even if one's own head has to be given away, even if one's prâna, sons, wife, and one's own dharma, so very rare, have to be given away, even if Mrityunjaya Knowledge is to be given away, yet O Muni ! this six lettered Mahâvidyâ is never to be given ; it is to be kept secret. (81-82).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Brâhmaṇa! Yet for fear of the curse of a Brâhman (Brahma sâpa) I will tell you that. Listen. Bathe and put on holy clothes, be self restrained, with your heart centered within yourself, and, then, you should be initiated in this Mahâvidyâ mantra, which is of the nature of Kâma dhenu (milching cow yielding the fruits of all desires), yielding all siddhis, learning, power of composing poems and all wealth and prosperity. (83-84).

This mantra gives strength, immoveable Lakṣmi (wealth) upto hundred generations, devotion and, ultimately, servitude in Goloka. (85).

On being initiated in this mantra, man becomes instantaneously equal to Nârâyaṇa and becomes freed from sins acquired in crore births. (86).

He delivers easily hundred generations, mother, brother, sons, wife, and friends (87).

As gold becomes purified by fire, and man becomes pure by the Ganges water, so every man becomes pure, no sooner he is initiated in this mantra. (88).

By the touch of the dust of his feet, the earth becomes at once sanctified and all the Tirthas, Tulasî and even the Ganges becomes purified. (89).

He who accepts this six-lettered Mahâvidyâ mantra, yielding all merits, gets the fruits, at his every step, of performing Horse sacrifice (As'va medha). There is no doubt in this. (90).

(1) Râm (2) Om (3) Âm (4) Yam Svâhâ (5-6) is the above six-lettered Mahâvidyâ Vîja mantra. This yields the fruits of all desires and bestows all siddhis. (91-92)

Notes:—Vîja mantra—mantra that is the source of everything. This Mantra indicates the full awakening of the Râdhâ Sakti, the rising of the Serpent Force, from the sacral plexus to the thousand-petalled lotus in the brain.

Bhûta vargât—after the five vârgas kavarga, chavarga, ṭavarga, tavarga and pavarga.

Paro varṇaḥ dvitîya—the second letter after the letter "ma" *i.e.*, "ra"

Dîrghavân—ra with âm attatched *i.e.*, râm.

Chaturvargatûrîyah—means mokṣadaḥ. This indicates the letter "Om" See Avalon's Tantrâ bhidânam.

Dîrghavân—indicates Âm (see mantrâ bhidhanam).

Bhûtavargât parovarṇaḥ indicates the letter "Ya"

Vâṇîvân—indicates yam also; It is repeating the same. Or it means "Yâm." or "Aim".

Sarvasuddhapriyântâ is Svâhâ.

So the six-lettered mantra turns out

(1) रां (2) ओं (3) आं (4) यं (5—6) स्वाहा

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

This six-lettered Mahâvidyâ is said to give all siddhis. Now is spoken the fourteen lettered mantra. It is this:

ओं ह्रीं रां श्रीं ऐं कृ ष्ण प्रा णा धि का यै स्वा हा
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14)

Om Hrîm Râm Śrîm Aim Kriṣṇaprâṇâ dhikâyai Svâha is the fourteen-lettered mantra. This is like the Kalpa tree yielding the fruits of all desires. (93—94)

Notes:—Praṇva is Om

Mahâmâyâ mantra is Hrîm.

Râdhâ mantra is Râm.

Lakṣmi mantra is Śrîm.

Sarasvatî mantra is Aim.

The rest stands as it is.

Analajâyâ is svâhâ.

Note:—A mantra is a mere concatenation of sounds, absolutely inefficacious, till the chitta attains unity with the divinity behind the Mantra. Effort is the only means to bring about this union. The Mantras are the body of Ṣâkti, the Mâtrikâ. She is latent in the ordinary man, like a sleeping serpent coiled round the spark of light concealed in the heart. The concentration of this spark on Her, rouses Her; the coiled one beomes straight, and, when She is mastered, the man attains Mantra Vîrya. Long before he attains mantra Vîrya, he feels an increase of intellectual power and a limited bliss. This is mita siddhi, ordinary acquisition; but when the True Knowledge rises, he reaches the state called khechari; the state of the Highest Śiva. But the Knowledge of Mantras, correspondences between letters and their Śaktis which constitute the Mâtrikâ chakra, has to be learned from a Guru.

If a man becomes perfect (siddha) in this mantra, he becomes able to confer the post of a Kumâra to any man. The son of Brahmâ worshiped this mantra in the Brahma loka. (95)

During the solar eclipse in Puṣkara kṣettra, Brahmâ gave this mantra to His own son. If any man repeats this mantra seven lakhs of times, he becomes siddha in this mantra. (96)

The devotee can acquire at all times siddhis (success) in every thing and sarvastambha (repressing every thing). In Goloka, on the banks of the Virajâ, Śrî Kriṣṇa gave this mantra to Brahmâ. (97)

O Great Muni! Brahmâ gave it to me. I will give it to you. It is this:—Om Râm Hrîm Aim Kriṣṇa Priâyai Svâhâ. (98-99)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

ओं रां ह्रीं ऐं कृ ष्ण प्रि या यै स्वा हा
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11)

This is the eleven syllabled mantra. And it was worshipped by Gangâ.

This mantra yields mukti (liberation); it is sanctified by the Tîrthas and gives siddhi. By virtue of this mantra, one can go everywhere like mind, and gets the exalted goal in the end. (100)

If a man repeats ten lakhs of times this mantra, he becomes siddha in this mantra. Now of another mantra ; it is this :—

(1) ओं (2) रां (3) श्रीं (4) ऐं (5—8) सर्व्वाद्यायै (9—10) स्वाहा

Om Râm Śrîm Aim Sarvâdyâyai Svâhâ.

This great mantra consists of ten letters. It gives service devotion towards Śrî Hari. (101-102)

If one becomes perfect in this mantra, one becomes the Lord of the Yogis. Repeating this mantra nine lakhs of times brings mantra siddhi. (103)

This is the essence of all the mantras; it is called mantrarâj (King of the mantras). Tulasî Devi worshipped this mantra. It yields Dharma, Artha, Kâma, Mokṣa, the fourfold aims of human existence. (104)

Vyâsa Deva and Nârâyaṇa Risi are the worshippers of this mantra. Thus I have spoken to you about the four mantras; all of which are chief mantras, yielding liberation and happiness. They are very pure. What more do you want to hear? (105)

Here ends the third chapter of the Second Night on Hari bhakti Jnân in Śrî Nârada Pañcharatra

ON MYSTIC SYLLABLES (VÎJAS.)

Notes from Yoga Deepikâ.

Oh, the Shining among the shining ones, Ruler of worlds, Ancient and Best of Puruṣas, now in their true significance do I know the Gâyatris laid down according to Suddha Dharma.

Do mystic syallables posess power? Why are they used in meditation? What harm without them will accrue to the practice of Yoga? (33)

Who are the Gods they invoke? What are the worlds of those Gods? What is the life led by entities of mixed nature in those worlds? (34)

What, indeed is the supreme need of those who, in the practice of Yoga, resort to the use of mystic syallables or what the spiritual conditions they will reach? Oh Thou, that art blessed, explain, I pray thee, all this unto me. (35)

Commentary :—Bhardwâja, to whom all the above has been addressed, desirous of understanding the benefits likely to accrue to the meditators

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

who use the Vîjâkṣaras, questions the Lord as to the potency of the Vîjas. 'Mixed nature":—Souls with impure particles inhabit regions where such natures predominate; pure souls, likewise, dwell in their appropriate worlds; and souls of mixed nature lead a divided existence in different worlds.

The Lord replied :—

I myself, Oh great among the self-controlled, have a mind to speak of them. Listen, Bharadwâja, to what you will gladly hear. (36)

I shall now state, in proper order, the principles of the power of mystic syllables, capable of producing self knowledge, divine, developing powers, practisable by Dâsas and having specific potencies. (37)

A is the Eternal Puruṣa or Self, subject to embodiment, called jîva, the embodied entity, by the wise knowers of scripture. (37½—38½)

The disciple of the Dâsa order, purfied in mind, should, by superior devotion and praiseworthy service, strive to know the Puruṣa or Self devotedly. 'Am' made up of A and M and sung of in the Âtmagîta and spending sometime absorbed in the contemplation of the Absolute, persevere further on the onward path. (38½—41).

Commentary.—The Lord suggests that the knowledge descriptive of the powers and other properties of mystic syallables varies in accordance with the stages of the disciple of Dâsa and other orders. 'Contemplation of the Absolute' :—is meditation as ordained in the codes of the Śuddhadharma maṇḍala.

Now he proceeds to deal with the first 'Om'.

Know the three constituents arising out of the divided aspect of the letter 'Om' and serve and adore the first of them (the Self). (42)

Dissociating himself from the three qualitied element of matter which is the Self's embodiment and bondage, the aspirant, ever equable in all conditions, rises to the Tîrtha by the practice of Mâtrikâ and other high meditations, the Mâtrika meditation being that by which telepathic powers are acquired. (43—44)

Commentary.—The three constituents are Self, matter or the not-self and the supreme Brahman. The matter element connoted by U is where the three qualities sattva, rajas, and tamas have their play. "Dis-sociating from,—by the real understanding of that which is eternal and the cause of all—the Parabrahma. Next he describes the mystic Hrîm that proffers liberation from the above mentioned bondage by and in guṇas.

The mystic Hrîm is the emancipator of the self, the first constituent; it is spoken of as the Śakti-praṇava or the Praṇava of Śakti (45)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

'Ha' is again the self, the eternal life principle ; 'Ra' in this mystic letter, O Great among sages, marks cyclic existence. (46).

And 'Î' denotes the eternal tie by guṇas between the two. Ma makes the Self pure. (47)

They who, having become cleansed by pure sacraments, have reached the Maharloka and the lofty seat of the Self therein, possessed of the full power of intellection or Jnân Sakti, desire to strive for the world beyond it. For aspirants to the Maharloka, Hrîm is the chiefest weapon. (48-49)

Commentary:—Maharloka. The hidden meaning here requires notice—With reference to the 'passings' described in the Taittirîya Upanisad passage commencing with ' Asmân lokât pretya' and ending with Tadapyesa Śloko bhavati' the passing to Maharloka is no other than passing to the mental world ; according to our tennets, it is the passing to the world of pure mind only. For progress through the world is analogous to the passage from body to body.

Now, the 'Om' at the endings :—

The great syllable 'Om' at the endings siginfies synthesis *i.e.* Comprehension of all in space and time. (50)

The wise man, seeker of this synthesis, comprehends all in one and learns that everything by very nature is Brahman, the Om. (51)

Commentary.—It is to denote that everything is synthesised in Brahman that the mystic Om is used at the end of everything.

Next the mystic Aim :—

Oh Bharadvâja, Aim is now discussed. "A" denotes the life principle and 'E' that wherein such principle manifests itself with its power. (52)

Their coalescence gives Ai. A in the sense of the Supreme Self, combining with 'E' gives Aim, the symbol of jnânsakti which, meditated on, develops the Self's power of cognition. (53-54)

Commentary :—The first A imports the embodied life principle or the self in bondage ; E, that self's potency. The combination of A and E makes Ai and marks the self so endowed. Ai with the synthesising Ma becomes Aim, which means a Self possesed of the power of divine knowledge or the Supreme Self.

Next the mystic Vam, the syllable of samsâra, (cyclic existence) :—

U, the second letter in the Praṇava connoting cyclic life, followed A, the first therein, changes into Va ; this represents the Self in manifestation or the Lord, the Divine. (55)

Commentary.—Changes into Va—which augmented by the synthesising Brâhmic Ma, becomes Vam. Next the mystic Klîm :—

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

I shall now describe the mystic Klîm, the Causer of all and the Fulfiller of the Self's wishes. Kâma is the Self and its phases are two fold. (56)

The first phase is said to be activity and the other is said to be desire. Meditate on the Self Śakti, possessed of this double nature. (57)

Next the mystic sowh :—

Best of sages, Sa is the pure self; O, the transcendent power of Brahma, reference being to Brahma's immortal nature, sacred and supreme. This Brahman's own immortal nature is what the letter Sowh connotes. (51-59)

Commentary:— Here is meant the immortal nature of the Self in union with Brahman, growing from constantly meditating 'I am Vâsudeva, the All'. It is thus settled that Sowh concerns itself with the immortal nature of Brahman.

Now the mystic Śrîm :—

Śa is the pure and eternal; Ra, Prakriti or the not-self ; Î the Parabrahman, the union; Ma, Its mighty Śakti. (60-61)

Summing up, the expounders of mystic syllables hold that Śrîm is expressive of the supreme Brahma-Śakti. This Śakti is no other than the Brahman, the Supreme Self. (62)

Commentary.—All the Śaktis of Brahman, jnân, ichhâ, and kriyâ are expressed in Śrîm.

These great seed-words in the gâyatris arouse the unborn, deathless, Brahmic self; in association with the respective elements and cognate powers. The self, thus aroused, becomes the accomplisher of all ends. (63-64)

Commentary. The idea here is this:—Aspirants belonging to the Dâsa and other orders, zealously practising yoga according to the rules of Prâṇâyâma gîta become proficients in the practice of the discipline, proper to their respective spheres, as the result of realising, through their meditation on the Attributeless, of the Divine Self in each, with concomitant powers. This result is ensured by the practice of repeated chanting (japam), constant reflection (anusandhâna) and meditation (dhyan) on the yoga gayatris in the vîjâkṣaras (seed-letters) letters that become purified, attuned, and resonant in the ecstatic flood, born of the meditation on the Absolute, consecrated by austerities, surging through the grace of the Lord Nârâyaṇa, the Upholder of the suddha dharma maṇdala and intensified by Yoga Devi.

Next he describes the futility of all meditation without the use of mystic syllables.

Just as a person at a distance turns in response to a call, so, precisely, the Supreme Self, the life in embodiment, the Ruler and Actor in cyclic

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

existence, while summoned up by mystic syllables, responds and is aroused to act. (65-66).

In all worship and meditation, in meditation on the Absolute as well, all the endeavour is vain when mystic syllables are discarded. (67).

If the Eternal God, the Self, is not responsive, all the divinities remain unattracted in the world of action. (68)

Commentary.—With reference to the sacrifices and other rites, in meditation and yogic practices, the mystic syllables used in gâyatris invite the attention of the Self to the activities involved in all such endeavours. Finally, He states in brief the Gods which the syllables refer to, the worlds they rule and the progress of entities through these worlds.

Gods, men, beasts and birds, the s'aktis, all alike, are subjugated by mystic syllables. (69).

O sage, Mahâtmâs traverse all earth and sky from the strength of their yogic achievment; entities of mixed nature traverse the worlds of elementals, (70).

Persons successful in the practice of meditation with mystic syllables and possessors of the art of telepathy traverse their vestures (*i.e.*) unify their consciousness and thus become capable of knowing by functioning in all or any of them at will. (71).

They can perceive telepathic communications as these themselves pass. They acquire highest proficiency in all the sciences and in the ordinary arts too. (72)

O sage, great yogins range at will over all the worlds in forms and vestures, created by themselves, of their own choice. (73).

Commentary.—There is a certain primeval and eternal sound which comprehends distinctively the spirit and matter of everything, animate and inanimate in all the worlds and which becomes the one seed. Selecting such shootlike sounds, the teachers and guides of the Suddha dharma mandala link them with the yoga-sakti. So linked, this seed sound made beneficent and capable of growth, begets the power of appropriately energising spirit and matter in the object it comprehends and becomes the means of communion with such an object. Hence, great men, perfect in the wielding of this power, are able to evoke Divine Presences at sacrifices. Before them bend Gods, men, beasts, and birds and all the worlds too. Hence it was that Râma, the scion of the Raghus and a manifestation of the divine Nârâyaṇa, could commission the old vulture, his server "go thou to world unsurpassed." Hence the expression 'subjugated by mystic syllables'. For this reason, each aspirant in this mandala is given and taught his ekâkṣara (the one seed latter special to him). The Erandas fly all over the earth

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

solely by the mastery of the arts predominated by the knowledge of the vîjas. It is the very same arts that enable Nâḍi yogins to penetrate the bodies of all and see whatever they want. By virtue of the same arts do the Koṣa yognis rest and rest, at will, as long as they choose, in their different vestures, and enjoy the glorious Divine Presence peculiar to each vesture in the shape of the Self, which is therein the representation of Parabrahman. Likewise, Mahâtmâs, knowing their own Self through the sedulous practice of their special vitalised Vîjâkṣara, descend into and unify their own Selves with the Self in all others, experience whatever lies veiled in all that is external to themselves and by concentration discover and describe every thing that goes on in other bodies. Only adepts in vîjayoga knowing well the aerial sound currents sojourn in the Viṣṇupada Âkâsa.

Having thus expounded what each vîja refers to, the Lord makes the final statement about the powers and benefits accruing to Vîjayogins.

To the followers of Śuddha dharma will become possible in relation both to the self and the world (body) works and activities that would make them men of power in society. (74).

Oh, worthy Bharadwâja, adepts in vîja practice, devoted to me, having attained to the enjoyment of the fortunate position of the Dâsas, pass on to the higher state. (75).

Commentary.—"To the followers, etc. :—Aspirants who have gained admission into Śuddha dharma maṇdala and have acquired proficiency in Vîjayoga and who, according to the strength of their yogic capacities, engage in activities connected with their Self and their vehicles and are devoted to the Lord Nârâyaṇa, obtain all the powers open to the highest among the Dâsas and enter upon the second stage—that of the Tîrthas.

End of the third chapter of Yoga-Deepika.

The following is the translation from Śiva sutra Vimarṣini VII Mâtrikâ-chakra-sam bodhah, and may prove useful.

Hence from the Guru, full of grace, the knowledge of the Mâtrikâ chakra-is secured to the disciple.

A, is the first ray of aham-vimarṣa, consciousness of Ego; anuttara (supreme). She is Jnânas'akti (Kula-svarupa). (1).

Â, Ânandarupa, of the nature of bliss. (2)

i, î. She first illuminates the states of desire and lordship, ichhâ and isâna. (3-4).

u, û. She then exhibits the rise, unmeṣa of knowledge, and its obscuration (ûnatâ) on account of the development of objective cognition. (5-6).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

ṛ, ḷi, These letters indicate the two functions of ichhâ s'akti viz. self-illumination and illuminating the world. Hence, by illuminating the world with her own light, she is immoratl. But the other seed-letters called sandhyâkṣa (viz. e, ai, o) cannot be produced by merely illuminating the world. (7-8).

e, The three angled seed letter is produced by the union of anuttara, ânanda and ichhâ. (9)

o. Produced by the union of anuttara, ânanda and unmeṣa. It embraces the Kriyâsakti. (10).

ai, au, The six angled seed-letter and the trident seed letter. By the union of two seed letters already described.

Thus all these are due to the union of the three Śaktis, because in them Kriyâ Śakti is predominant, pervaded by Jnân Śakti and Ichhâ Śakti. (11-12).

m, Vindu, indicates the knowledge of the oneness of the universe down to the physical world. (13).

ḥ, Viṣarga, a double Vindu, indicates the simultaneons inner and outer manifestation of the universe. (14).

Thus the inner (subjective) states of consciousness, the (inner) world comes out of anuttara. This inner universe is that of the vowels; the outer, that of consonants.

In the outer creation, She evolves the whole universe ending with Puruṣa (26 tattwas) corresponding to the 25 letters from ka to ma; 'Ka' series from the sakti of a, cha series from that of i, and so on from u, ri, li; each s'akti of the vowel becomes five fold and produces the five lower s'aktis of the consonants.

The next four letters ya, ra, la, va, are called antastha in Śikṣâ, because they stand on Puruṣa within the kanchuka, niyati, etc. These four (viz. niyati, kalâ, râga, vidyâ are called dhâraṇa, in the Vedas, because they support the universe, standing on Purusa, the Knower.

The next four s'a, ṣa, sa, ha are called uṣma because they rise (unmisita) when difference is destroyed and identity is felt. Śakti then manifests in the form of these letters of which the last ha is the letter of immortality.

After this She manifests the letter that is the life-seed prâṇavîja, kṣa. It is filled with the s'akti of anuttara and with anâhata. Anuttara is a, hence its derivative, ka; anâhata is ha, which is sa, hence ṣa. Thus kṣa, is a, ha, i.e. aham which is the meaning and name of all this world, filled as it is in the light of the six adhvas. These six adhvâs are said by Kriṣṇadâsa to be mâyâ, Kalâ, vidyâ, râga, Kâla, niyati. Thus by taking

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

the first and last letters, a and ha together, we get aham, the world formed by the Śaktis of Śiva, called anuttara and anâhata. This is the secret of Ahamvimarṣa, which is also mantravîrya, As said by Parameṣṭhi Śri Utpala Deva, the venerables: "When prakâs'a, (pure consciousness) is tranquilised in the self, it is called ahambhâva, conscionsness of self; it is called tranquility (vis'rânti); because then all desires are known. Its characteristics are independence, activity and lordship." The secret of the mâtrikâ so far explained has been shown to be the kuṭavîja, kṣa, formed by the union of ka and sa, which proceed from the s'aktis derived from anuttara. Thus has been expounded a very sacred teaching.

The knowledge of the Mâtrikâ chakra causes one to enter one's own nature which is a mass of bliss of consciousness. Chakra is the totality of the Śaktis above described, anuttara, ânanda, ichhâ etc. Mâtrikâ is that which is referred to in "There is no knowledge superior to that of the mâtrikâ." It is said in siddhâmrita "The Kundalini who is of the nature of consciousness, is the life of all the seed letters. From her is born the three, called Dhruva (same as anuttara), Ichhâ, Unmes'a; then the letters from a, i, u, r, l, up to visarga. From visarga, ka to ma five fold, outer and inner, in the heart is sound, in the cosmos. The vindu works from the heart to the head. Mantras without the letters a to ma are useless as the autumn cloud. The characteristics of a to ma should be learnt from the Guru who is learned, who is Bhairava, who is God-like and is to be reverenced like Myself (Śiva). Then knowing it, one sees everything as mantra." In the Spanda, this is indirectly shown in the passage beginning with "This Śakti of Siva is tinged by Kriyâ. It influnces Pasus. Left free, it creates the bondage of Samsâra Rightly understood it helps one to attain siddhi." To the man who has acquired a knowledge of mâtrikâ chakra, the body is the sacrificial food (which the great Yogis throw in the fire of consciousness; for when this wrong motion of the body is gone, they are always absorbed in pure consciousness. It is said in Vijnâna Bhariava:—"When in the fire in the temple of the great Void, elements, organs, and objects with the manes are sacrificed, that is homa (sacrifice); chetanâ (conciousness) is the sacrificial ladle (sruk)."

In Timirodghâṭa; "O Devi! one flies in the hall of the sky by eating the limbs of one who is dear, who is a friend, a relative, a giver, who is most dear." This means that the function of the body in subserving cognition should be put an end to. In Gîtâ, too: "Others burn the functions of all sense-organs and the activities of prâna in the fire of the yoga of self control illuminated by the light of knowledge," (IV. 27). In Spanda, it is referred to in (Kârikâ, 9) "when the agitation is quelled. that is the final stage." Here agitation is the identification of "I" with the body, etc., as explained by Bhaṭṭa kallaṭa in the vritti. To him khowledge is food.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Krishnadâsa, quoting from Paratrimsika, very clearly explains the mâtrikâchakra: The 15 vowels are the 15 tithis. The Visarga is the Sun and Moon. Ka to ma are the 26 tattvas from the earth to Purusa. Ya, to va are Vâyu, Agni, Varuna, and Indra Śa to ha are the 5 Brahmâs. He also quotes some other author and makes ya to va to be the tattvas, Mâyâ to niyati and the 5 letters from cha to be the 5 faces of Śiva, corresponding to the five highest tattvas.

The main principles of the Mâtrikâ chakra are these :—The vowels indicate the Śaktis, a the jnâna Sakti. i, the ichchâ Śakti, and u the Kriyâ sakti. The consonants indicate the objective universe. The 25 letters from ka to ma represent the lower tattvas of the Śiva school. The other letters represent the higher tattvas; and ksa the last is the prâna vîja, the life seed.

A man who has acquired a knowledge of the Mâtrikâ chakra must try to transcend the limitations of his body; if not, he will become a prey to illusions.

CHAPTER IV.

ON DESCRIBING THE GLORIES OF RÂDHÂ IN COURSE OF HARIBHAKTI JNÂN.

Śri Nârada said :—" O Chief of the knowers of the Vedas! Now describe the dhyân (meditation) requisite for the mantra, mode of worship, chanting hymns and Kavacha. (1)

Śrî Mahâdeva said :—First listen to the dhyân (meditation) as ordained before by Krishna, stated in the Sâma Veda, and desired by all.

" I meditate on the most beloved of Krishna, whose colour is like white champaka, illustrious like a crore of moons, having the braid of hair on the head decked with a garland of Mâlati flowers. She is wearing silken cloth, pure like fire, and ornaments composed of jewels. Her face is smiling and gracious as if ready to shew favour to Her devotees. Her nature is that of Brahma, the highest; She isthe consort of Krishna, exceedingly beautiful, dearer than even the prâna of Krishna, and residing in the heart of Krishna. She is the beloved of Krishna, quiet, bestower of all, chaste, unattached, eternal, true, pure and holy, and eternal. She resides in the region of Go-loka, she is the Protectress, Creator of even the Vidhâtâ Brahmâ; she is Vrindâ; she roams in Vrindâvan; she delights everything in Vrindâvan. She is the presiding Deity of Tulasi Devi; Her lotus feet have been worshipped by Gangâ; She is the bestower of all siddhis; She is Siddhâ, the Lady of Siddhi, and She is Siddhayoginî. She is the Presiding Deity in the yajna of Suyajna; She granted boons to the high souled Suyajna; She is the bestower of boons and giver of all wealth to

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

the Sâdhus. She is served with white chowries by the Gopis (cow-herdesses) who are very beloved to Her. She is seating on the jewel throne; She is holding jewel mirror. She holds by both hands lotuses for play. Thus I meditate and worship Râdhâ. After meditating on Her thus, the devotee should put flower on his own head and wash his hands. The devotee is to meditate again and offer flowers to the Devi and worship Her, the Paramesavrî with sixteen upachâras (kinds of materials). (2—12).

After offering puṣpânjalis (holding flowers on one's hands and then offering that after reciting proper formulae) three times, the devotee is to read kavacham. Now listen the order of worship and the method of giving away the articles and atoning for any improper action. (13)

Now hear the mantras, in order, with which articles are offered. Meditate again on the Devi and hold flowers in your palm. (14)

Now recite with devotion the following parîhâra (atonement) mantra. O Nârâyaṇî! O Mahâmâye! O Viṣṇumâye! O Eternal one! Oh! dearer than life even to Sri Kriṣṇa! This terrible ocean-like Samsâra has made me very much afraid. I take refuge unto Thee. Deliver me from this ocean. (15-16)

O Mother, Beloved of Hari! I have travelled innumerable yonis (wombs) due to ignorance and blind delusion. So deliver me, thus fallen. Shew me the good path by holding out the brilliant torch of knowledge. O Suresvarî Râdhe! Free me from all the troubles and dangers. (18)

I am very fearful on account of the chastisements of Yama (the God of Death) and becoming very much tired I turn unto Thee. Kindly give me the best devotion to Thy lotus feet that have been served by Śrî Kriṣṇa, Brahmâ and Lakṣmî and that hava been adorned by the offerings of cool Durva grass, white flowers, and sandalpaste and arghya (rice and flowers) offered by Kriṣṇa. Be gracious to grant me pure devotion towards Thy lotus feet. (19-20)

O Parames'varî! I offer with devotion this precious brilliant âsana (seat) made of jewels, to Thee. Kindly accept this. (21)

I offer with devotion this padya (water for washing Thy feet) holy water, cool and clear, brought from various tirthas. Kindly accept it. (22)

O Sures'varî! I offer this arghya, made up of table rice, clean Durva grass, white flowers, saffron and sandalpaste with waters brought from the tîrthas. Accept it. (23)

This pair of principal clothings pure like fire, precious, unequalled, offered by me with devotion, O World mother, be pleased to accept. (24)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

This garland of Pârijâta flowers, strung with fine thread, O Destroyer of birth, death and old age! O World mother! be pleased to accept. (25)

Kindly take this unguent of this sandalpaste, cooling, sweet scented, with musk and saffron, O Mother, having no obstructions. (26)

Kindly accept the flowers scented with sandalpaste offered by me with devotion. Also this wonderful resinous exudation from trees mixed with scented articles, this dhûp is being offered by me with devotion; Kindly accept. (27-28)

I am offering devotedly this dîpa (light) which destroys darkness and fear, is the most auspicious, and sanctifier of the world. Be pleased to accept. (29)

Please accept these hundred pitchers made of jewel and filled with sudhâ (nectar) and that are so verey rare. (30)

O Devî! Kindly accept these one lakh jars filled with juices of flowers. I am offereing also a lakh of nice sweetmeats and svastiks etc. Kindly accept. (31)

O Devi. This Naivedyam of one lakh sugar heaps is offered by me. Kindly accept. The refined Pâyasa with piṣṭaka, boiled rice with curries, sweet curds, milk mixed with sugar, be pleased to accept. Three lakhs of ripe mangoes and other fruits are being offered. Kindly accept. One hundred measures of curds, one hundred measures of honey, one hundred measures of ghee are being offered. O Parames'varî! Kindly accept. Accept also hundrered offerings of nice milk and gur, that are being offered with greatest devotion. (32-36)

I am offering devotedly this cool and clean water, nicely scented and brought from various tîrthas. Kindly accept. I am offering with devotion excellent bedding, decked with precious and rare gems. Kindly accept. (37)

I am offering these excellent ornaments made of pure gems and jewels. Kindly accept. Now I am offering scented betels with camphor etc. Be pleased to accept. Now this sindûr (red powder), most Beloved of the ladies, O Râdhe! is being offered by me with devotion. Be pleased to accept. (38-40)

I am offering oil, refined and nicely boiled with sweet scents. Be pleased to accept. After offering all these, offer puṣpânjalis (flowers with folded plams) thrice and worship the maids. (41-42)

Offering them separately pâdyas etc., bow to them, falling prostrate on the ground. (43)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Worship devotedly Champâvatî, Madhumatî, modest Vanamâlikâ, Chandrâvati Chandramukhî, Padmâ, Kalyanî, and Padmamukhî, Kamalî, Kâlikâ, Vidyâdharî, beloved of Kriṣṇa. After worshipping these, worship the Vaṭus. (44-45).

Worship each of these viz Sânanda, Paramânanda, Sumitra, and Santanu. Recite the stotras and kavacham. (46)

Mutter, as far as possible, with devotion the six syllabled mantra vidyâ and bow down always, falling prostrate on the ground. (47)

Then recite the stotra as stated in the Sâma Vedas with devotion. (48)

O Nârada ! one who is a devotee of Viṣṇu, and who recites the following names with devotion and self-control, will get steady wealth here, and in the next, the position of Hari, devotion and servitude to Hari. There is no doubt in this.

These are the names:—Râdhâ, Râsesvarî, Ramyâ, the consort of Paramâtmâ, Râsodbhavâ, Kriṣnakântâ, Kriṣṇa vakṣasthalasthitâ, Kriṣṇaprâṇâdhidevî, Mahaviṣṇu prasava kartrî, Sarvâdyâ, Viṣṇumâyâ, Satyâ Nityá, Sanâtanî, Brahmasvarupâ, Paramâ, Nirliptâ, Nirgunâ, Parâ, Vrindâ in Vrindâvan, Virajâtaṭa Vâsinî, Goloka vâsinî, Gopî, Gopîs'â, Gopamâtrikâ, Sânandâ, Paramânandâ, Nanda nandana Kâmini Vrika bhânusutâ, Atiramaṇîyâ, Purnatamâ, Kâmyâ, Kalâvatî, Kanya Tirthapûtâ, Sati, Subhâ These are 37 very holy names and more meritorious than other names and the essence of names. (49-55)

A devotee becomes siddha if he mutters the above stotra one lakh times. And when he becomes siddha in this stotra, he becomes the Lord of all siddhis. (56)

He undoubtedly gets Vahnistambha, Jalastambha, Hṛitstambha, Manastambha, manoyayittva and all other desired things. (57)

Notes.:— He acquires power over fire, water, heart, mind etc.

Men become Jivanmuktas no sooner they remember the stotras. At every step, he acquires the fruits of performing horse sacrifice. (58)

On remembering the above stotra, he undoubtedly becomes freed of sins, acquired in crore births and one hundred Brahma hatyâs. (59)

A woman who gives birth to dead children, a woman who bears only a single child, or who bears no child, if she hears the above stotra for one year, without eating cooked things, delivers children. (60)

Any man hearing the above stotra for one month, gets all his desires fulfilled. Brahmâ calls him Sâmaveda Kumâra. (61)

Here ends the Fourth Chapter of the 2nd night on answering questions about Râdhâ in course of Bhakti jnân in the dialogue between Śiva and Nârada in Śrî Nârada Pañcha Râtram.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Saravu Trust.

CHAPTER V.

On the description of Râdhâ Kavacham.

Śrî Nârada said :—I have now heard all that I wanted to hear. Now I want to hear the excellent Râdhâ Kavacham (1)

Śrî Mahâdeva said :—O Son of Brahmâ, O Devârṣî, O Best of Munis, Please excuse me. How can I speak about that secret Kavacham which the Supreme Spirit Śrî Kriṣṇa has forbidden me to divulge. The Bhagavâan holds that Kavacha Himself on His own neck with great devotion, in a cover of jewels. (2-3)

That Kavacha is a mass of supreme bliss, no doubt. It is very rare. Hari mutters daily the six lettered Mahâvidyâ with great devotion. (4)

He who daily worships the Eternal Lord, higher then the highest, mutters the eleven lettered mantra daily after finishing His worship. (5)

Kriṣṇa has forbidden me to give that Kavacham to any body. He gave that to Brahmâ. (6)

Brahmâ gave it to Dharma. Dharma gave it to Nârâyaṇa. Nârâyaṇa gave the Kavacha from his neck to the Brahmin Subhadra. (7)

O Bhagavan Muni ! I wont be able to tell about that. Please excuse me. What the Guru has forbidden, one ought not to divulge that. (8)

Śrî Nârada said :—Do not deceive me who is Thy devotee. Thou art Kriṣṇa, Thou art Viṣṇu. There is no difference between you two in the Sâma Veda. (9)

Only those who are dependent are unable to speak what has been forbidden to them. Whose words will He hear Who is independent and God Himself. (10)

O Lord ! O God ! If thou dost not describe to me about this rare Kavacham, I will quit my body and will charge you with the sin of Brahmahatyâ. (11)

A disciple who is highly religious, intelligent, a good Brâhmin, pure and born of a noble family considers his Guru equal to Śrî Kriṣṇa. (12)

And that vile wretch who considers any other Deity equal to Kriṣṇa, is quite illiterate, and certainly commits the sin of Brahmahatyâ. (13)

Kriṣṇa is the Supreme Spirit, beyond the guṇas, beyond Prakriti. From Him and from His parts all the Devas are born endowed with guṇas and under Prakriti. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Brahmâ and the other Devas are janya (begotten) and kritrima (made up). Krishṇa is the Father of all, the First entity and higher than the highest. (15)

O best of the Munis ! Now I am speaking to you about the auspicious Râdhikâ Kavacham, so very rare, desired by all and a mass of supreme bliss. Listen. (16)

On the mountain Satasringa, in the region of Go-loka, free from diseases, in the meritorious Vrindâban, Krishṇa gave that Kavacham first to me. (17)

He told before Râdhikâ, surrounded by the Gopas and Gopis, in the beautiful Râsamaṇdalam, I am giving this Kavacham to you. Do'nt divulge this to any body. The devotee who recites this, holding it on his neck, certainly becomes Jivan mukta." (18-19)

Duly instructed, a devotee becomes freed from one lâkh Brahmahatyâ and sins accruing from Koṭi births. (20)

O Best of Munis ! One thousand Horse sacrifices and one hundred Râjasûya sacrifices are not equivalent to one sixteenth kalâ of this Kavacham. (21)

A devotee of Vishṇu can divulge this to his disciple. If one gives this to a cheat and other's disciples, one gets danger of one's life. (22)

O Viprendra ! Nârâyaṇa Himself is the Rishî of this Kavacham and its application is to the servitude devotion of Śrî Krishṇa. (23)

Let Sarvâdyâ protect my head; let Kes'ava Kâminî protect my hairs; let Bhagavatî protect my forehead; let Lolâ protect my eyes. (24)

Let Nârâyaṇî protect my nose; let Sânandâ protect my lips; let Jaganmâtâ protect my tongue; let Dâmodaraprîyâ protect my teeth. (25)

Let Krishṇes'â protect my cheeks; let Krisnapriyâ protect my throat; let Kâlindî Kula vâsinî protect my ears. (26)

Let Vasundharesâ protect my breast; let Paramâ protect my breast; let Padmanâbha priyâ protect my navel; let Jâhnavîsvarî protect my belly. (27)

Let Nityâ protect my hips; let Krishṇasevitâ protect my bones; let Parâtparâ protect my back; let Susronî protect my sronis. (28)

Let Paramâdyâ protect my feet; let Narottamâ protect my nails; let Sarvesâ, Sarvamangalâ Sarvâdyâ protect all over my body. (29)

Let Râsesvarî Râdhâ protect me in dreaming and waking states; let Jalasâyinî protect me in water, earth and atmosphere. (30)

Let the consort of Paripûrṇatama protect my eastern side; let the Goddess of vahni protect my south eastern corner; let Duhkanâsinî protect my southern side. (31)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Let Narakârṇavatâriṇî protect always my south west quarter; let Vanamâlisâ protect my western quarter; let Vâyupûjitâ protect my north western quarter. (32)

Let Kûrmapariṣevitâ protect my northern quarter; let Śatasriṇganivâsî Iṣvari protect my north-eastern quarter. (33)

Let Vrindavanavinodinî vanachârî protect me in forests; let Sarvesâ Virajesvarî protect me always and everywhere. (34)

Let Her who was first worshipped by the Supreme Spirit Kriṣṇa by the six-lettered mantra, let Her always protect me who is very distressed. (35)

She was worshipped secondly by Śambhu with the adorable seven lettered mantra beginning with 'Om' in the Râsamandalam with various articles of worship. She is Mâyâ, Prakriti, Îṣvarî. (36)

Thirdly, She was worshipped lovingly by Brahmâ with the eight-lettered mantra beginning with Śrîm; fourthly, that Devi, the Destructrix of all obstacles, was worshipped by Śeṣa with the nine-lettered mantra with Hrim added. She, the Parmesvari, the Vidyâ, was, then, worshipped by Dharma. (37-39)

O child! Dharma gave that vidyâ to Nârayâṇa Riṣi. Then the pure devotee Nara got that from him. (40)

That enchanting nine-lettered Mahâvidyâ was worshipped by Kâma deva, by virtue of which the whole universe has come under his control.

By virtue of which Fire has got his burning power. This nine-lettered great Vidyâ (art) has been worshipped by Vâyu also. (42)

By virtue of which Vâyu has become the prâṇa of this Universe, the support of all, and fit for worship, more than any one else, and very powerful. (43)

O Muni! By virtue of which adorable Vilyâ, Kurma (tortoise) has become the support of Śeṣa (thousand headed serpent) and Śeṣa, again, has become the support of the universe. (44)

By virtue of which vidyâ this earth has become the support of all beings and the holy Ganges has become the purifier of all. (45)

By virtue of which vidyâ Tulasi has become pure and sanctifying, like a Tîrtha; and Svâhâ has become the consort of Fire; and Svadhâ has become the consort of the Pitris. (46)

Om Śrîm Hrîm Klîm Aim Râm Râsesvarî Râdhikâyai Svâhâ is the sixteen lettered Mahâvidyâ and is termed paripuṛṇatamâ in the Vedas. She is of the nature of Kâmadhenu, yielding the fruits of all desires and the bestower of all siddhis. (47-48)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

This Ṣoḍasî (sixteen lettered mantra) was worshipped in yore by Sanat Kumâra, Sanaka, Sananda and Sanâtana. (49)

By virtue of this adorable vidyâ Śukrâchârya, the Guru of the Daityâs, became Siddha ; it was worshipped by Vyâsa ; by virtue of which Agastya sucked up all the ocean. (50)

In the twelve-lettered mantra, Râsesvarî is not added to the chaturthi vibhakti (dative—case), the mantra then, comes out, thus :—

Om Srîm Hrîm, Klîm Aîm Râm Râdhikâyai Svâhâ

1 2 3 4 5 6 7 8 9 10 11 12

This was worshipped by Dadhichi. (51)

By virtue of which vidyâ, his bones became infallible mantras; and the Muni was safe, though fourteen Indras passed away. (52)

By virtue of which vidyâ, the Muni got the power to die whenever he willed (svechhâ mrityu) and so defied Kâla (the great time). He quitted his body only at the request of the Devas. (53)

From Me the muni got the mantra, and made Japam of that in Puṣkara tîrtha. After performing tapasyâ for one hundred years he saw the Devi Parames'varî. (54)

The Devi gave him first Her own region, and then went to Go-loka ; and so the Muni also went to Go-loka after giving up his body. (55)

O Child ! Thus I have spoken to you about the wonderful Kavacha, rarely mentioned in the Vedas, and which is a mass of unbounded bliss. (56)

Śrî Kriṣṇa spoke to me of this, who is so much devoted to Him. Now I have spoken that to you. It ought not to be divulged to any body else. (57)

The intelligent man ought to give duly, clothings and ornaments to his Guru, and, then, bow down to him with great devotion, and then hold the kavacha on his body. (58)

He ought to read the divine Kavacha with great loving devotion and he should give fees (dakṣiṇâ) to his Guru and get his auspicious blessings. (59)

And he must be the greatly deluded person, who recites and holds the Kavacha without being duly instructed by Guru ; and thus gets all his Japam muttered one hundred lakhs of times, and all his ceremonious observances, brought to no avail. (60)

But, if duly instructed, he recites the Kavacham or holds it on his neck, then he never meets death in water, fire, weapons, etc. (61)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

By the grace of this kavacha, a man becomes Jîvanmukta (liberated while living). By virtue of this kavacham, Śankhachuḍa became very powerful. (62)

He fought with Me for one year on the banks of the Narmadâ river; and he could not be pierced by My trident; then he gave away that kavacham, and he quitted his body. (63)

Giving away everything, Vratas (observing vows), Niyamas (observing rules), tapasyâ (asceticism), sacrifices, puṇyam, (merits), Tîrthas, and fastings, all these are not equivalent to one sixteenth part of this kavacham. (64)

And he who worships the Devî Parames'varî, without knowing this Kavacham, gets no success whatsoever in his mantra even by making Japam one hundred lâkhs of times. O Muni! Thus I have spoken to you about this Râdhikâ Kavacham. (65—66)

Here ends the Fifth Chapter on Râdhikâ Kavacham in Śrî Nârada Pañcha Râtrâm.

CHAPTER VI.

ON THE GLORIFICATION OF RÂDHÂ.

Śrî Mahâdeva said:—Thus I have spoken to you about the narrative of the World-mother who is hidden and rarely spoken of in the four Vedas, Purânas, Itihâsas and other five fold Pañcharâtras. This anecdote is excellent, yielding puṇyams, holy, and destructive of all sins. (1-2)

Thus I have spoken to you, in brief, this excellent history. In the Kâpila Pañcharâtra, it is dwelt on in detail and it is very beautiful. (3)

In the highly meritorious Siddha kṣettra, and before me, Nârâyaṇa spoke to the Muni Kapila. (4)

There Brahmâ and Hari heard this together; and all the Munis, too, heard this story. (5)

First one should utter the name Râdhâ, next he should utter the name Kriṣṇa or Mâdhava. If one utters the reverse, he is involved in the sin of murdering a Brâhmaṇa. (6)

Śrî Kriṣṇa is the Father of the world; Râdhikâ is the Mother of the world. Mother is hundred times more respected, worshipful and higher in point of honour, than the Father. (7)

If due to some defect in his Daiva (previous Karma) he blames Râdhikâ, he follows the path of Vâmâchârîs, is illiterate, a great sinner and hater of Hari. (8)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He remains in Kumbhîpâka hell, in burning oils, for one life period of Brahmâ ; and his family becomes extinct in his life and he meets with ruin and destruction. (9)

He becomes diseased and fallen and meets with obstacles everywhere. Hari has spoken this in Brahmakṣettra ; and I have heard the above from Brahmâ. (10)

The saints always worship Râdhâ, the Deliverer of the three worlds. Kriṣṇa even offers arghyam with devotion daily to Her lotus feet. (11)

In days of yore, in the holy Vrindâvan forest, Kriṣṇa, with great loving devotion applied the sweet juice of the wet red powder (alakta rasa) on the nails of the toes of Râdhâ. (12)

Madhûsûdana ate the betel that was chewed by Râdhâ. The two are one ; there is no difference between them, as the milk and its white colour are inseparable. (13)

Râdhâ has sprung from Śrî Kriṣṇa's left side and resides in His breast. It is She that has assuned the name of Mahâ Lakṣmi and resides in Vaikuṇṭha on the breast of Nârâyaṇa. (14)

She is Sarasvatî and the mother of the learned. It is She that came out as the daughter of the milk ocean and sits on the bosom of Viṣṇu. (15)

She is Sâvitrî in the region of Brahmâ and resides on the bosom of Brahmâ. In ancient days She appeared as the outcome of the fires (tejas) of the Devas and is the incarnate of Hari's compassion and mercy. (16)

Thus, taking Her incarnation, she destroyed the whole host of the Daityas ; and gave to Indra the kingdom free from foes. (17)

O Muni ! Then by the command of Kriṣṇa, the eternal Viṣṇumâyâ Bhagavati became, in time, the daughter of Dakṣa Prajâpati. (18)

O Muni ! At the sacrificial place of her father, hearing Me blamed, She quitted Her body and became born as the daughter of Menakâ, the mind-born daughter of the Pitris. (19)

Because she was born in the mountain Himâlayâs, she was named Pârvatî. She is of the nature of All-power ; Her another name is Durgâ, destructrix of all evils. (20)

She is the chief buddhi (intellect) of the Supreme Spirit Kriṣṇa ; it is She that is Svarga Lakṣmî (the wealth and prosperity of the Heavens) of Indra. (21)

In this world she is the Lakṣmî in king's palaces; and the Griha Lakṣmî in every house; besides, She is the village Deity in all villages. (22)

She is of the nature of truth in water; of the nature of scent in earth ; of the nature of sound in âkâs'a, of the nature of beauty in the Moon. (23)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

She is of the nature of Prabhâ (lustre and splendour) of all the kings; she is the burning power of Fire and of the nature of all power and strength of all the animals and living beings. (24)

In the time of creation, the Devi (Râdhâ) is called Mûlâ Prakriti and Îsvari. She is the mother of Mahâ Viṣṇu and this Mahâ Viṣṇu is known by the name of Mahân and Virâṭ. (25)

This Mahâ Viṣṇu is also named Vâsu for, in His pores, all the Universes exist. And as Śri Kriṣṇa is His Deity, He is called Vâsudeva. (26)

O Muni! In the beginning of creation, there appeared Mahat; from Mahat came out Ahamkâra. From ahamkâra came out Rûpatanmâtrâ (form), from Rûpatanmâtrâ came sound tanmâtrâ (sound). From Sabda tanmâtrâ came out Spars'a tanmâtrâ (touch). Thus is the order of creation. That Devi is the source of all creation. Without Her, the creation becomes an impossibe one. (27)

As a potter cannot build a jar without earth, as a goldsmith cannot make golden ornaments without gold, so the creation is impossible without Her. (29)

Thus I have described to you so very rare, the narrative of Râdhâ, destroying birth, death, old age, sorrows and misfortunes. (30)

The people derive the same fruits by worshipping Śrî Râdhikâ for a very short time which they derive by worshipping Śrî Kriṣṇa for a long time. (31)

O Great Muni! This whole universe is Her Mâyâ and he, whom Viṣṇumâyâ Bhagavati favours, gets devotion to Kriṣṇa, and he becomes engaged in the service of God and gets all his desires fulfilled. Thus I have described to you all the highest bliss and morals leading to Mokṣa and all the auspicious things. What more do you want to hear? (32)

Here ends the sixth chapter of the Second Night of Nârada Pañcharâtra on the glorification of Râdhâ.

CHAPTER VII.

ON MUKTI (LIBERATION).

Śrî Nârada said:—"O Lord! I have heard the wonderful bhakti devotion that I wanted to hear. Now describe, in detail, about the Mukti liberation, (1)

Śrî Mahâdeva said:—Mukti is being united with or absorbed in the lotus feet of Hari, (becoming one with Hari), finding rest and contentment in obtaining the lotus feet of Hari, as whatever is to be done, has been done. This sort of Mukti is not approved of by the Vaiṣṇavas. (2)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Muktis are divided, in due order, into four classes Sâlokya, Sârṣṭi, Sâmîpya, and Sârupya. These are of the nature of enjoyments and bliss one above the other. (3)

O Muni! Devotion to Śrî Hari and service to Him, these are superior to all other Muktis and are liked by the Vaiṣṇavas. This is the essence of all essences and higher than the highest. (4)

O Child! Death in Benares City (Kâsî) is the source of final Nirvâṇa. At the time of departure, I give mantra on the right ear, and that mantra given by me is the bestower of Nirvâṇa mokṣa and the destroyer of the roots of Karma. Those who are the knowers of Mokṣas call this Nirvâṇa mokṣa. (5-6)

O Muni! If one quits one's body, knowingly remembering Kriṣṇa, then whether in the Ganges river, or in Nârâyaṇa kṣettra, or in the confluence of the Ganges and Ocean, mukti results; or wherever in water, earth or in sky the individual quits his body, mukti accrues. (7)

Śrî Nârada said :—Be pleased to tell me the mantra, that Thou givest in the Benares City. (8)

O Thou Ocean of mercy! If Thou dost not tell me, I will quit my body before Thee. O Lord! Do not deceive me, Thy devotee (9)

Śri Mahâdeva said:—O Nârada! You ought to consider how can I speak to you the words that are kept secret in the Vedas, Itihasas, Pûraṇas and even in all the Pañcharâtras. (10)

However, for fear of committing murder I am telling that secret. Hear it in your right ear. Never divulge this. (11)

Mantroyam mantrasârâdyaḥ sarvâdya vîja madhyamaḥ Panchavargâdvitîyascha Varṇaścha gurumân bhavet. (12)

Panchame panchamo varno viṣṇumân eṇanta eva saḥ Jagatpûtapriyântâscha mantraḥ saptâkṣaro mune. (13)

Notes:—"Om Râm Râmâyai Svâhâ" is the seven-lettered mantra.

ओं रां रामाय स्वाहा

Mantra sârâdyaḥ is "Om."

Sarvâdya vîja madhyamaḥ is Râm.

Pañchavarga dvitîyascha, varṇaścha gurumân is "Râ;" *i.e.* the second-letter after Panchama varga with â added.

Panchame—in the fifth series *i e.* "pa" varga,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Panchamo varnah—the letter "ma."

Viṣṇumân is with "a" attached *i.e.* mâ.

Emanta is in the dative case *i.e.* (chaturthi) *i. e.* "Râmâyai."

Jagatpûtapriyântaḥ is svâhâ.

Saptâkṣara is seven syllabled.

Shaving off hairs of one's head, etc. in Allahabad, at the confluence of the Ganges and the Jumna is the most excellent means of getting Nirvâṇa, the highest goal.

And simply seeing the Deva Govinda swung to and fro (on the occasion of the swinging festival in the bright fortnight in the month of Phâlguna) in the holy Vrindâvan forest, is the cause of Mukti (liberation). Similarly no sooner Madhusûdana is seen being swung to and fro on His bedstead or on the platform than one who sees it, is liberated from future births. (14—15)

Similarly no sooner Vâmana is seen on the chariot (ratham) than the seer gets Mokṣa: in the full moon night of the month of Kârtik, worshipping, seeing and chanting hymns of Râdhâ (at whatever place it may be) is the cause of Nirvâṇa. (16)

On the Śiva chaturdasî tithi after installing Śiva, if one worships Him, and fasts that day, one gets Nirvâṇa. Thereby all the karmas, auspicious and inauspicious, are all destroyed. (17—18)

Remembrance of Śrî Hari leads to Nirvâṇa; on the full-moon night of the month of Vais'âkha, bathing in the Puṣkara tîrtha leads to mokṣa. (19)

Death at the confluence of the Ganges and Ocean is the cause of Nirvâṇa. Bestowing grains, stones and lots of ground in the month of Kârtik, also giving Tulasi in the month of Kârtik is the Cause of Mokṣa. Brahma samsthâpan, (establishing a Brahman family) is also the cause of Nirvâṇa. (20—21).

Making over in marriage a daughter to a Vaiṣṇava is the cause of Nirvâṇa. To eat the remaining food eaten by a Vaiṣṇava is the cause of Nirvâna. (22)

O Twice born! To drink water after washing the feet of a Brâhman, who worships in Viṣṇu mantra, is also the cause of mukti. (23)

O Best of the Brâhmaṇas! Making gift of one lakh cows with golden horns made for the purpose and making gift of the world (See Matsyapurâṇam) is the cause of Nirvâṇa. (24)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

If the name of Hari be repeated one lakh times in Nârayaṇkṣettra, it destroys all sins and gives mokṣa. (25)

O Muni, worshipping Mahâdeva with devotion one lakh times in Nârâyaṇa Ksettram, as dictated in the Śâstras, and giving sacrificial fees according to rules, lead to mokṣa. (26)

If one takes the mantras of Râdhâ and Kriṣṇa from a Vaiṣṇava Brâhmin in the pure Nârâyaṇksettram, one gets Mukti. (27)

Note :—Nârâyaṇa Ksettram—a sacred place or Tirtha where Nârâyaṇa is worshipped or considered as the presiding Deity. It is the bed of the flowing river Ganges.

If one hears Bhâgavat granth, of 18,000 verses in twelve Skandhas and said by Ṣuka, one gets mokṣa. (28)

O Muni! In olden days Bhagavân Kriṣṇa told to Brahmâ the essence of Purâṇas, the most holy thing; hence its name has become Bhâgavat. (29)

Hearing Brahma Vaivarta Purânam is the cause of Mokṣa, Here is described the nature of pure Nirguṇa Brahma, desired by all. (30)

This Purâṇam is divided into four Khaṇdas where the appearance of Brahmâ, Prakriti, Gaṇes'a and Kriṣṇa are described. Hence it is called Brahmavaivvarta. It is too much loved by all. (31)

Hearing with devotion Viṣṇupurânam, holy, praiseworthy, written by Parâs'ara, gives mukti. (32)

O Child! Making kîrtan (chanting) of the name of Hari, on any day and worshipping Śrî Kriṣṇa and observing His vrata give mokṣa. (33)

By whatever deeds the Sâdhus offer the fruits of their actions to Śrî Kriṣṇa, and remember Him, destroy all sins and give mukti. (34)

Hearing one word from the five fold Pañcha Râtra and getting instructions from a Brâhman, brings mokṣa. (35)

Chaste women performing the services of their husbands and serving their feet, get mukti. The Śudras, if they worship the Brâhmaṇas, get mukti. (36)

If one worships Kriṣṇa, the Guru of the four Varṇas, one gets Mukti. To serve the Brâhmins and the Vaiṣṇavas also leads to mukti. (37)

To bathe in the sacred places of pilgrimages and to make gifts in the full-moon tithi of the months of Âṣâḍha, Kârtik, Mâgh, and Vaisâkha lead to mukti. (38)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

To serve father, mother and the Guru-like elders leads to Mokṣa. To control the senses also brings Nirvâṇa Mukti. (39)

O Dvija ! To practise one's holy Svadharma (duties as enjoined by one's Dharma), to turn one's back from Vidharma (different religion) and to practise according to the Vedas lead to Mokṣa. (40)

O Muni! Giving presents, becoming free from envy, fasting, guiltlessness, doing pure works are the causes of Mokṣa. (41)

O Muni ! To offer Sâttvika worship to the Devas is auspicious and yields Mukti. Ahimsâ (non-injnry to beings) is the greatest virtue and the cause of Nirvâṇa. (42)

In the Satya, Tretâ, Dvâpara Yugas the saints resorting to Sannyâsa, the greatest renunciation, took Daṇḍas and got Mokṣa. (43)

But in this Kali Yuga men get Mokṣa no sooner they take Daṇḍas; but as this is prohibited by the Vedas, they get contrary results. (44)

To nourish and maintain one's own women (relatives) void of sons, and friends and to quit other's wives lead to Mokṣa. (45)

To maintain the Brâhmaṇas and to avoid Brahminicide bring Mokṣa. To maintain sisters, daughters, and wives without their husbands bring mokṣa, and to quit them in an helpless state leads certainly to hell. (46)

To quit infants and infant brothers is the cause of hell. To maintain them brings Mokṣa. (47)

To give mantra to good Brâhmaṇas and to make over daughter in marriage to them leads to Mokṣa. (48)

To hold out words " No fear " to the beings, to protect those who seek for refuge, to bestow knowledge to tho illiterate become the cause of Mokṣa. (49)

Thus I have told you, in brief, according to the Âgamas about Mukti Jnân. In Kapila's Pañcharâtra Śrî Kriṣṇa has dwelt on this in detail. (50)

First I told you about the spiritual knowledge, so desired by all ; secondly I told you about Bhakti jnâna (devotion) to Srî Kriṣṇa. (51)

And now thirdly I have spoken to you about Mukti jnân. Now I will speak on Yogas and Mâyik Jnân. (52)

Here ends the Seventh Chapter of the Second Night in Nârada Pañcha Râtram and Mukti Jnân.

CHAPTER VIII.

On Yoga.

Śrî Mahâdeva said : —Now hear about the Yoga Jnân as mentioned in the Âgamas ; it is incomprehensible by those who are not Sâdhus or saints. (1)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The following are the seventeen siddhis (powers).

Aṇimâ, 2. Laghimâ, 3. Vyâpti, 4. Prâkâmya, 5. Mahimâ, 6. Îsitva, 7. Vas'itva, 8. Kâmâ vasâyîtâ, 9. Durasravaṇam, 10. Iṣṭârtha sâdhanam 11. Sriṣṭipattan, 12. Manoyâmitva, 13. Paradehapravesa 14 giving life to beings, 15. taking away the lives of beings, 16. Kâyavyuha, 17. Vâksiddhi.

Notes :—

Animâ—becoming as minute as an atom.

Laghimâ—becoming as light as wool.

Vyâpti—pervasion.

Prâkâmya—getting one's desired object.

Mahimâ—Glory.

Îsitva—Lordship.

Vas'itva—Subduing others.

Kâmâvasâyitâ—Acting at one's will.

Dûrasravaṇam—Clairaudience.

Iṣṭârtha Sâdhanam—Doing for one's beloved Deity.

Sriṣṭipattanam = Creation.

Manoyâmittva—Going like one's mind.

Paradeha praves'a—Entering into other's bodies.

Kâyavyuha—Keeping body as long as one likes.

Vâksiddhi—Words coming out to be true.

The bhaktas do not like any thing that keeps them at a distance from Śrî Kriṣṇa. They like very much to have Dâsyabhâva, service devotion, to Hari. (5)

The following are the six chakras (plexuses) in the body :—(1) Mûlâdhâram (2) Svâdhiṣṭhânam (3) Maṇipûram (4) Anâhatam (5) Vîs'uddham (6) Âjnâ. (6)

These six chakras, presided by their respective Kundalinî Śaktis, are said, by the knowers of the Yoga, as the best centres wherein to practise Yoga. (7)

When united with mind, the Medhyâ nâḍi begets sound sleep to men; hence the nâḍi is named Medhyâ. When united with mind, the Iḍâ nâḍi (tubular vessel) increases hunger in all the beings; hence it is termed Iḍâ. (8)

When united with mind, the Pingalâ nerve produces thirst; hence it is named Pingalâ; when united with mind, the Suṣumnâ nerve awakens one from one's sleep; hence it is named Suṣumnâ. (9)

It is mind that, becoming restless, increases the desire for enjoyment of all beings; it is mind that assuming the name of Susthirâ, makes men unconscious. (10)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Mind travels in order in these six chakras of the nâḍis; but there is no order how many times the mind rests there; it is independent and is restless. (11)

O Nârada! the plexus above the generative organs is termed the Mulâdhâra chakra; the Svâdhiṣṭhân chakra is situated in the navel; and Maṇipur is situated in the breast. (12)

N. B.—The Mulâdhara Chakra is the sacral plexus or ganglion in Śiva Samhitâ. The Svâdhiṣṭhâna is the prostatic plexus.

The Anâhata is situated above that; the Vis'uddha chakra is on the throat and the Ajñâ chakra is situated between the eyes. (13)

Note.—Maṇipur chakra is the solar plexus in the navel, or the epigastric plexus in Śiva Samhitâ? The Anâhata is the cardiac plexus.

The Iḍâ nâḍî resides in the Mulâdhâr; the Pingalâ resides in Svâdhiṣṭhân; the Suṣumnâ resides in Maṇipura; the susthirâ resides in Anâhata. (15)

Note:—Visuddha chakra is either the laryngeal or pharyngeal plexus in Śivasamhitâ. Âjnâ is the cavernous plexus.

The Chanchalâ and Medhyâ reside in Visuddha. Thus have been located the Nâḍîs, as ascertained by the knowers of the yoga. (15)

Oh! What wonderful Vâyu is always circling round the nâḍichakras; when the Vâyu goes to the Âjñâ chakra, it is shut up; and instantaneously death overtakes the beings. (16)

O Muni! Holding this Vâyu, the Yogis stop their breathing; so death cannot overtake the great Yogi who has brought this Vâyu under control which ought to be controlled. (17)

O Nârada! The Yogi knows Vahṇi stambha, Jalastambha, Manahstambha, and various other Vâyustambhas. (18)

O Muni! The thousand petalled lotus (sahasradalapadma) exists on the head of all persons. There the Guru exists always in the subtle form. (19)

And the image of that human Guru is cast everywhere. Kriṣṇa Himself has assumed the form of Guru for the welfare of the disciples. (20)

When the Guru becomes pleased, Nârâyaṇa becomes pleased. Nârâyaṇa being pleased, the three worlds become pleased. The Guru is Brahmâ; Guru is Viṣṇu and Guru is Mahâdeva. (21)

The Guru is of the nature of Brahma; Guru is adorable and higher than the highest. If Hari becomes displeased, Guru, if pleased, can save His disciple. (22)

But Who is there that can save him if the Guru becomes displeased and all others be pleased? When the Guru instructs on knowledge, the disciple gets knowledge in Mantra and Tantra. (23)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

That is called Mantra and Tantra, which begets devotion to Hari. He who shews the way to Kriṣṇa is the friend; he is the father, he is the relative; he is mother, he is brother, husband and son who does show the path that leads to Kriṣṇa vision. All this universe, moving and non-moving, is transcient like bubbles of water. (24-25)

Go, O Brâhmin! Worship Śri Kriṣṇa, the Lord of Radhâ, who is beyond Prakriti. He who shews a wrong road is not a Guru; rather he is an enemy. (26)

That destroys his man-birth; and the Guru incurs the sin of killing a disciple. Within the thousand petalled lotus, Hari Himself is residing. (27)

Niranjan Kriṣṇa is reigning as the Supreme Spirit in all beings. O Brâhmin! Thus I have described to you in brief, the fourth Yoga jnân. What more do you want to hear. (28)

Śrî Nârada said:—Kindly say which path is better, the bhakti of the Bhaktas, or the yoga of the Yogis? (29)

Śrî Mahâdeva said:—All the yogis meditate on the Eternal Light. They do not acknowledge the body of the Nirguṇa (one who is beyond the guṇas). (30)

All the bodies are formed by Prakriti; Brahma is Nirguṇa, beyond Prakriti. The bodies are attached to the Guṇas; so how can body be possible to the Nirguṇa one? (31)

The Yogis thus explain their Yoga sâstras. But, O Dvija! Kumâra and other Vaiṣṇavas and we do not admit that. (32)

All the Vaiṣṇavas acknowledge that the tejas (fire, energy) of persons possessing the tejas is the chief thing. It is very difficult to say where that teja will appear or where will it be born? (33)

Kriṣṇa is eternal and He has a body and He has tejas (light) Within that light the eternal form of Kriṣṇa is existing, This is the opinion of the Vaiṣṇavas. (34)

All the Yogis meditate with devotion on that Light only. If they persist with steadier devotion, they can become, in time, Vaiṣṇavas. (35)

The Vaiṣṇavas meditate the form within that Light. O Nârada! If the body does not exist, how the service devotion of a servant becomes possible. (36)

O Nârada! The opinion of the Vaiṣṇavas is by far the best. In this universe of Brahmâ, there is no one more jnânî than the Vaiṣṇavas. (37)

O Child! Thus I have described, in brief, the glories of Śrî Kriṣṇa, so much desired by all, according to the Âgamas. No one knows it in full. (38)

Here ends the eighth chapter of the Second Night on Yoga, in course of dialogue between Śiva and Nârada in Śrî Nârada Pañcha Râtram as well as the Second Night.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

THE THIRD NIGHT.

CHAPTER I.

On morning duties and bath and Pûja, Mantra Kriyâ, etc. connected with Yoga.

Śrî Śivâ said:—O great minded Nârada! What Vyasa told before about mantra, yantra, etc, to Śuka Deva, I will now speak to you. Listen. (1)

O Muni! On the top of the pleasant Mount Kailâs, Pârvati before asked Me with devotion about the morning rites and ceremonies, how baths are to be performed, the modes of all sorts of worship and all the mantra syllables and how the meanings of mantras become known to men. Now listen to Me, for all these auspicious answers. (2-4)

Pârvati said:—"O Mahâ Deva, the Deva of the Devas! Deliverer from this ocean-like Samsâra! Thou art the only one capable to expound the meanings of the Mantras and the Tantras. Kindly explain to me, if Thou hast kindness towards Me, the modes of worship of Śrî Râdhâ and Śri Kriṣṇa and as well as of Mine; the meanings of the mantras, the yoga prakaraṇa, one hundred and eight names, as well as one thousand names. (5-7)

O Deva! also tell me one hundred and eight names, as well as one thousand names of Śrî Râdhikâ and Her mantras and yantras. (8)

Śrî Mahâdeva said:—O Dear one! I am telling about mantras and tantras, vidhis (rules), already told in ancient times by Vyâsa Deva to his son Śuka Deva. I will also describe all the mantra letters of Śrî Kriṣṇa. Listen with attention. (9-10)

Śrî Vyâsa said:—May the blessings of Gopîjanaballabha Śrî Kriṣṇa, (seated within your hearts) come down on you and promote your welfare; Mâyá is a mere Kalâ (part) of Him, Whose Form is such as puts an end to hell; He is beautiful with His flute producing so very sweet sounds and He is the agitator of the three worlds. (11)

Bowing down with devotion before the holy dust arising out of the lotus feet of Śri Guru, I speak here about the rules of worship of Śrî Kriṣṇa spoken already by Nârada and other Risis. (12)

To all the Varṇas (castes) and to all the Âsramas and in many matters pertaining to women and in the sacrificial ceremonies on worshipping the Devas, the Gopâla mantra (Glaum ग्लौं or Klîm क्लीं) bestows very quickly the desired fruits. (13)

O Child! I will now speak on the mode of worship of Śrî Kriṣṇa, holding Śârnga bow, as was narrated by Brahmâ, the louts born, to Nârada. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Suta! now hear about the morning duties and the mode of worshipping Śrî Kriṣṇa, the Kalpa Tree of the Universe. (15)

Bhakti (devotion) is the only means to win the gracious side-long look of Śrî Kriṣṇa. The devotee, devoted to his guru for attaining the four fold ends of human existence, is entitled to serve Śrî Hari. (16)

After finishing one's bath, one should put on pure, clean (washed and dried) silken cloth and wash one's hands, feet, and mouth, and mark on one's forehead and hands the bright Urdhapundra of white colour. Then with folded palms he should sit on Padmâsan or Svastikâsan and salute his own Gurus and the Gaṇâdhipati Devas, (who are the lords of their Gaṇas.) (17)

Then with Phaṭ mantra he should purify his two hands, and clapping thrice and performing Dikbandhan (closing all the quarters against any evil) he should think of his body of the nature of elements as offered to the several centres of fire in the body; then the pure minded devotee should purify the several limbs of his body in due order. (18)

Then he should draw in air through his left nostril thinking of sa la va kam, the Vâyu vîja, going upwards, that dries up all the worlds and is of dhûmra (smoky) colour; he is to fill up all his body with this inhaled air and perform Kumbhak (holding the air in the body) and consider himself pure; and then exhale slowly the air through his right nostril. (19)

He is to think along the path in that nostril of the redcoloured vîjâ of fire (रं) and when the whole body is filled with air, to consider that his sinful personality (pâpa puruṣa) has been burnt up; and is going away in ashes reduced, along with the exhaled air. (20)

Then the devotee is to carry the Kuṇḍalinî, which is of the nature of all vîjas (seed letters) to the moon on the head (forehead), very pure, full of nectar, that is situated above the left nostril; afterwards, owing to the muttering of the mantra "la pa ra" when the Kuṇḍalinî descends again, he is to breathe out and consider his body, face, hands, and other limbs as flooded with nectar. (21)

Note:—The Kuṇḍalinî serves always Śrî Kriṣṇa.

He is to perform nyâsa *i. e.*, to assign his fore-head, cavity of the mouth, eyes, ears, nose, cheeks, lips, teeth, head and mouth, to the different deities, uttering the vowels (Svara varṇa); and to assign the fore ends of the joints of hands and feet, their sides, back and navel and belly to the different deities uttering letters from Ka to ma; next uttering ya, ra, la, va, etc., he is to make nyâsa to his breast, armpits, wrists, arms, the two feet, and mouth uttering their names (as hridaya, etc.) These he has to do for the perfection of the pure body (mentally); and the wise persons do this daily. (23)

Thus distributing the fifty seed letters called Mâtrikâs to the different portions of the body, he is to perform nyâsas to Kes'ava, Kîrti, etc., with

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

these vîjas united with chandravindu and visarga: (see the next chapter). This is called the Kesava kîrti nyâsa. (24)

Note:—The portion of the forehead above the eye-brows is called Śivasthân.

Here ends the First Chapter of the Third Night in Nârada Pañcharâtram.

CHAPTER II.

On the description of all World Powers (Bhuvanamaya Śaktis).

Vyâsa said:—Now I will speak of the Mûrtis and the Śaktis (powers) comprising all the Bhuvanas (regions) as represented by the Mâtrikâ letters (as, am kesavâya kîrtai namah etc). With (1) Kesava murti is kîrti Sakti; (2) with Nârâyaṇa is Kânti, with (3) Mâdahava, Tuṣṭi, with (4) Govinda is Puṣṭi. (1)

With (5) Viṣṇu is Dhriti, with (6) Madhusudana is Śânti, with (7) Trivikrama is Kriyâ, with (8) Vâmana is Dayâ; (2)

With (9) Śrîdhara, Medhâ; with (10) Hrisikesa, Harṣa; with (11) Padmanâbha, Sraddhâ, with (12) Dâmodara is Lajjá and Sakti. (3)

With (13) Vâsudeva is Laksmi; with (14) Samkarṣaṇa is Sarasvatî, with (15) Pradyumna is Prîti; with (16) Aniruddha is Rati united with svaravarṇa (vowels). (4)

With Chakrî is Jayâ; with Gadâdhara is Dûrgâ; with Sârngî is Prabhâ; with Khaḍgi is Satî, with Sankhî is Chandâ; with Halî is Vâṇî; with Musalî is Sakti delighting in war. (5)

With Śûlî is Vijayâ; with Varuṇa is Virajâ; with Ankusî is Visvâ; with Mukunda is Vinadâ; with Nandajâ is Sumandâ. (6)

With Nandî is Smriti; with Nara is Vriddhi; with Narakajita is Samriddhi; with Hari is Suddhi, with Śrî Kriṣṇa is Bhakti; with Satya is Buldhi; with Sâsvata is Bhuddi Śakti, Mati. (7)

With Śaurî is Ksamâ; with Sûra is Ramâ, with Janârdana is Umâ; with Bhûdhara is Kledinî; with Visvamurti is Klinnâ: with Puruṣottama is Vaikunṭhâ; with Vali is Vasudhâ Parâyaṇâ; (8)

With Vala is Mrijopetâ parâyanâ; with Valî is Suksmâ; with Vriṣa is Prabandhyâ; with Savriṣâ is Prajnâ; with Hamsa is Prabhâ, with Varâha is Nisâ; with Vimalâ is Amoghâ; (9)

With Nrarasimha is Vidyut; Thus all the Mûrtis and Śaktis have been described. These are to be applied thus:—Am Kesavâya Kîrtyai namah etc, Firstly the required letter with chandravindu is to be uttered; then Murti in the ablative; then Śakti in the ablative; lastly namaḥ word is to be added. (10)

One has to perform Nyâsa to one's seven dhâtus (*i. e.*, the seven parts of the body, forehead etc., respectively) repeating Mûrti and Śakti with vîja from the first. Next are to be used the words "atmane" „Vasudhâ" "prâṇavîja" and Krodhâtmane. (11)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Next comes the dhyân (meditation). I pay my obeisance to Viṣṇu, shining like hundred rising suns, of colour fair as burnished gold, served on the two sides by Lakṣmî and Visvadhâtâ, adorned with various precious gems and jewels, wearing yellow cloths and holding in His hands conch, disc, kaumodaki club, and lotus. (12-13)

Thus meditating, one who performs daily Kesavâdi Nyâsa united with the Parama letters, becomes more intelligent, longlived; memory increased, and one becomes stronger in fortitude; more renowned, handsome, wealthy, prosperous and fortunate. (14)

The wise man who using duly the Ramâ Vîja (Strîm श्रीं) first worships that Deity, acquires vast wealth here, and, in the end, becomes like Hari. (15)

Thus considering one's body like the body of Achyuta, the devotee is to perform the Tattvanyâsa according to rules. Here namaḥ is not to be used in the beginning and the first letter and last letter are not to be used. Parâya, name, Atmane, and namaḥ in the end are to be added; thus the Tattva mantra is to be recovered. (16)

Note :—*i.e.*, 'Pam" Parâya manastatvâtmane namaḥ. "Nam" Parâya Sabda tattvâtmane namaḥ, on the forehead—and so on.

Next the devotee (mantrî) is to perform nyâsa all over his body, of his mind, buddhi, ahamkâra and chitta, uttering vîja and prâṇa; on his mouth, breast, anus, feet, of the vîja of sound (sabda vîja) and of sattva, rajo and tamo guṇas and on srotra etc., of the vîjas of those places. (17)

Note:—The devotee is to make nyâsa of the three tattvas on his heart, thus, vam, वं vîja mati tattva, anahamkâra and pam vîja manastattva; next he is make nyâsa on his head of sabdatattva using nam नं vîja. On his mouth, dham धं vîja and of sparsa tattva; on hridaye, dam दं vîja and of rupatattva. On guhye tham थं vîja and rasatattva; on the two feet tam तं vîja and gandhatattva; on the two ears ṇam णं vîja and srotratattva; on the skin ḍham ढं vîja and tvaktattva; on the two ears ḍam vîja and netratattva; on rasanâ (tongue) ṭham vîja and rasanâtattva; on the nose, ṭam vîja and ghrâṇatattva; on vâk indriyan, vîja and vâkyatattva; on the two hands Jham vîja and paṇitattva; on the two legs, jam जं vîja and pâdatattva; on pâyu (anus), chham vîja and payutattva; on śiśna (generative organ) cham vîja and lingatattva. See the next note.

Also the knower of mantra and âtman should perform nyâsa in due order of Âkâsa etc. on his head, mouth, heart, top of the head, feet and heart lotus, and heart, of his speech etc., and other organs, and of Sun, Moon and Fire of twelve, sixteen and ten kalâs, of the Bhutas and of the eight Vasus by means of Antya Akṣaras letters, ङ, ञ, ण, ख, क, श, ष, स, ह

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Note:—again on the head ङं ṇ vîjam on âkâsâ tattva; on mouth, gham घं vîjam on vâyutattva; on hridaye "gam" गं vîja on tejastattva; on s'is'ne (generative organs) kham खं vîjam on jalatattva; on the two legs kam कं vîja on pritthitattva; on hridaye s'am शं vîjam to heart lotus tattva; On hridaye 'ham' हं vîjam on surymandala tattva (sun); on hridaye sam सं vîja on chandramandala tattva (moon); on hridaye vam वं vîja and to vahni mandala tattva (fire); on top of head yam यं vîja to Parameṣthi tattva and Vasu deva; on mouth yam यं vîja, pumstattva and sankarsan; on hridaye lam लं vîja, to visvatattva and Pradyumna; on upastha (generative organ) vam वं vîja, prakriti tattva and Aniruddha; on feet lam लं vîja, sarvatattva and Narayana; on all over the body "Kṣraum" vîja, to kopatattva and Nrisimha.

Next he is to peform nyâsa, according to the Upanisadas, of Parames'thi and Purusa, Visvanivritti and sarvahati (Prakriti) Devi at the places Akâsâ etc. symbolised by sa, ya, va, la, va, sa, la, a, va, duly. He is to add Parameṣthi to Vâsudeva, Samkarsana, Pradyumna, Aniruddha and Nârâyana and peform nyâsas on them in due order. Thus he obtains siddhis. (19)

Note:—See the previous note:—Kshraum vîja on all over the body to Kopatattva and Nrismha. After tattvanyâsa, the devotee is to practise prâṇâyama.

Then the devotee is to perform nyâsa of Nrisimhadeva, using the words Kṣraum kopatattvâya (the tattva of anger) on all over his body. Thus the Tattva nyâsas are described. These nâysas and the Kesava murtyadi nyâsas are to be performed duly one after another (20)

When these nyasas are done duly, the devotee becomes really entitled to make japam of all the Vaiṣṇava mantras; he should try to make Japam of the tattva mantra by controlling vâyu with ya, va, la, tattva mantras ("ya" denoting vâyu tattva; "va"—water tattva and "la"—Earth tattva). (21)

Note—He is to perform praṇâyâma:—(1) Mantra Prâṇayâma and yogic Prâṇayâma.

Or by repeating Mûla mantra (the chief mantra) the devotee should practise the controlling of Vâyu duly, according to the prescribed numbers of the tattvas, and mutter Japams of all, as duly sanctioned by Śâstras. (22)

Note:—While practising prâṇâyâma with ten lettered mantra, one has to make rechaka twenty eight times. Pûraka is to be done with the left nostril; then Kumbhaka is to be made duly. While practising prâṇâyâma with eighteen lettered mantra, one has to make rechaka twelve times. By using Kâmavîja, one after another, one rechaka is to

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

be done separately. Pûraka is to be done by muttering seven times; and kumbhaka is to be done by muttering twenty times. In all the Kriṣṇa mantras, operation is to be done by using Kâmavîja Klîm. Again in all the mantras after making Japam in due order of the letters, prâṇâyâma is to be practised. This is called mantra prâṇâyâma.

At the commencement and at the end of Japam, the mode of operation is of three kinds; the wise have thus declared. The devotee who daily practises this sixteen times, becomes, within one month, pure as Hamsa. (23)

Note:—Now the yogic praṇayama is being said:—Fill with the left nostril for 32 mâtrâs. Retain for 64 mâtrâs and exhale by the right nostril for 16 mâtrâs. One breath (1″) is the measure of one mâtrâ As long as it takes to turn the left hand round the left knee, that period is called one mâtrâ. Prânâyâma again is sagarbha and nigarbha. Pranayama with muttering mantrams or with mâtrâs is sagarbha; without this, it is nigarbha.

Or the devotee, to prevent all sorts of evils, obstacles and difficulties, is to make Japam of well controlled Anga, Janma and name sixty four times by means of the above mantra. This is to be done in muttering all the Kriṣṇa mantras. (24)

Note:—By the help of prâṇâyâma, the highest tattva is seen. Prâṇâyâma is the highest tapas. The highest knowledge and the highest state are obtained by Prâṇâyâma. Prâṇâyâma is the highest yoga and it brings highest powers (ais'varyam). One year's practice gives Brahmajnâna. It removes all the dirts covering Jîvâtmâ. Without pranayama all other sâdhanas are fruitless. At the beginning and at the end of pranayama, vâyu travels in the nostrils. Drawing air by the left nostril, retaining it, and giving it out by the right nostril makes one prâṇâyâma. During which the mantra is to be muttered 32 times. Morning and evening daily practise prâṇâyâma 16 times.

In case the devotee becomes incapable to hold in vâyu for controlling chitta and to make japam, twenty-eight times of the tensyllabled mantra or even to mutter that eight times, then he is to exhale only (*i. e.*, to make the use of rechaka vâyu only). (25)

He will have to exhale air by his right nostril; then inhale again by his left nostril and to retain by the middle nâḍi, muttering the mantra sixteen, sixty four and thirty two times. Thus the rules of Prâṇâyâma of nature of puraka, kumbhaka, and rechaka will be complete. (26)

Thus completing praṇayama, the devotee is to think of Yoga pîṭha (the yoga seat) in his own body. And having recourse to Âdhâra s'akti, the devotee is to think of tortoise and earth, milky ocean, within that, s'veta dvipa, within that s'veta dvipa full of jewels, the house and pîtha

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

made of jewels, mahâmaṇḍapa (the great hall), Kalpavrikṣa (the heavenly tree yielding all desires) and make nyâsa of these within his heart, shoulders, thighs, mouth, hip and two sides. (27)

Note :—Thus finishing prâṇâyâma, the devotee is to make pîṭhanyâsa in his own body. Âdhâra sakti, prakriti, kurma (tortoise), boar, earth, milky ocean, and within that sveta dvipa, within the sveta dvipa the Jewel room ratnagehapîṭha give all desired fruits. Within that house there is kalpavrikṣa shining greatly with all sorts of gems and jewels. Then dharma, Jnân, vairâgyam, and ais'varyam are to be made nyâsa of on the right shoulder, right hip, left shoulder and left hip. Those four again are to be made nyâsa of on the two sides of the mouth and on the two sides of the navel, uttering " nam " After this pîṭha nyasa, the devotee is to make " visvamaya padma nyâsa, in his own heart (the lotus of the universe). It has eight leaves comprising prakriti. On this fifty letters representing fifty petals are to be made nyâsa of.

Next the devotee is to perform nyâsa on feet, body, and hridaya (heart) of the last named four mantras by using dharma, etc., (*i. e.*, Jñân, vairâgyam and Ais'yaryam, adharma etc.) After this he is to make nyâsa of the Sun, Moon and Fire with sattva, rajas and tamo guṇas with letters beginning with "om" letter. (28)

Note :—The nyâsa is to be made of the three maṇḍalas by three pranavas, uttering dasakalâtmane Dvâdasakalâtmane, and ṣoḍas'akalâtmane namaḥ. The three amsas (parts) of pranava are the letters a, u, and m. Taken collectivaly they represent sachhidânanda Brahma. Taken separately they represent Brahmâ, Viṣṇu, and and Mahes'a In the aforesaid maṇḍalas, sattva, raja, and tamo guṇas are to be made nyasa of. Next the four Âtmâs are to be made nyâsa of. Âtmâ, Antarâtmâ, paramâtmâ, and Jnânâtmâ are the four atmas. / Atma is Jâgara, sthûla, visvâtmâ and visvarupaka. Its seed mantra is the letter " a " and it is situated within the heart. So the nyâsa of this âtmâ, the impeller of speech in the heart, ought to be made within the heart. See the next note.

Lastly, on eight quarters, four sides, and in the middle, the devotee is to make nyâsa of âkâsa, fire, and nine Śaktis (included in mâyâ) and of pîṭha mantra with vîja of âtmâ. Thus he would meditate on the nectar like name of Śrî Kriṣṇa, manifesting nityânandajñân (knowledge and eternal bliss) and remain completely absorbed in meditation. (29)

Note :—The atma that is more inner is called antarâtmâ. It is all mind, taijasa and doing the works of the inner indriyas. Its seed letter is " a " and nyâsa is to be made using this seed letter. It takes away the functions of the senses and mind and remains in a pure state.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Notes—The seed mantra of Paramâtmâ is the letter "pa". He is Samkarsana, Pradyumna, and Aniruddha. Vâsudeva, is Jnânâtmâ. He is self born, prâjna, and remains in chitsukham, on the disappearance of the three vrittis. Parâ Prakriti is the Kalâ of Chitsvarupa. Om is the seed mantra. The eight prakritis are the eight s'aktis. They are enumerated below.

Vimalâ, Utkarṣiṇî, Jñânâ, Kriyâyoga, prahvî, Satyâ, Îs'ânâ, Anugrâ are said to be the nine Śaktis. (30)

After making nyâsa of the nine s'aktis, the great mantra "namo Bhagavate viṣṇave sarvabhutâtmane Vâsudevâya" is be uttered as the crowning nyâsam in the heart. Next " Sarvâtma Yogapadmapîṭhâtmane namaḥ " is to be uttered as forming the great mantra of pîtha. Thus nyâsa is completed. (31—32)

The devotee is to realise with folded palms, and with great devotion, yielding Eternal Bliss within his heart, the unequalled Light of Śrî Hari by means of mantravarna (letters representing mantras). (33)

Here ends the Second Chapter of the Third Night on morning duties in Nârada Pañcha râtra.

CHAPTER III.

ON MAHÂ MANTRA.

Vyâsa Deva said :—O Muni ! Now I am describing to you about the Mahâmantra ; listen. Getting which even a wretch has not to come again into this Samsâra (cycle of birth and death). (1)

I will now speak the highest mantra, that spreads its own glories throughout the three worlds, that is desired by the Munis, whose puṇyams (merits) have not waned at all, that bestows dharma, artha, kâma, and mokṣa and that is manifested by the devotion to God, who is perfect in all the works. (2)

This mantra is very secret and serves to dispel the sins and the ignorance of men like masses of cottons and that is the great cause of remedy in poisons, natural death, diseases and planetary affections. (3)

This mantra gives victory in battles, fearlessness in forests, safety in deluge with water, increases horses, chariots, and elephants and gives sons, cows, earth, wealth and grains to the devotees. (4)

It gives strength, vigor, heroic valour, beauty of the bodies like those of the Devas, prosperity, eight psychic powers, animâ, etc. innumerable Brahmâṇdas and what not ? (5)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The mantra is this :—"Gopîjana ballabhâya Svâhâ." (6—7)

(1) गो (2) पी (3) ज (4) न (5) व (6) ल्ल (7) भा (8) य (9) स्वाहा (10.)

Notes.—Śarṇgî + Soturadantaḥ = ग + ओ = गो = Go.

Paro Vâmâ Ksiyuk = प + ई = पी = pî. Sûlî = ja

Saurirbâlo = na va.

Balânujadvayam = two l's = lla.

Śûra turîya = fourth from pa = bha.

Sânana âvritta syat = â.

Sâs'umoṣṭa mogni sakhah = ya (the eighth letter).

Taddayitâksara Yugmam = Svâhâ.

Thus the ten-lettered mahâmantra of Madhusûdana is spoken. This increases the bhakti to the lotus feet of Śrî Kriṣṇa. (8)

Nârada is the Riṣi of the mantra; the chhanda is Virâṭ and the Devatâ is Śrîkriṣṇa, the son of Nandagopa and the benefactor of all the worlds. (9)

Then the devotee is to perform the Panchânganyâsa (the nyâsa of five limbs,.

(1) Achakrâya svâhâ hridayâya namaḥ, (touching the heart with fingers but the thumb).

(2) Vichakrâya svâhâ s'iras'e svâhâ (touching the head with hands karasâkha).

(3) Suchakrâya svâhâ s'ikhâyai vaṣaṭ (touching the s'ikhâ with fist wherein is enclosed the thumb).

(4) Trailokyarakṣanârthâya svâhâ kavacâya hum (touching with two hands from head to foot).

(5) Asurântakachakrâya svâhâ astrâya phaṭ (snapping the fingers over head and below, thus closing the ten quarters).

Vausaṭ is to be used for the eyes, (here the eyes are not taken into account. (10-11)

Note :— This is the nyâsa daily to be performed. The devotee by the Hrit mantra, places Paramâtmâ within his heart and sees It. By Śikhâ mantra he draws rupa etc of his body into his heart. By Varma mantra he draws the mind away from all other things and puts it to Paramâtmâ of the nature of samvit. This is denominated netra sanjñâ (नेत्रे संज्ञा) And by this the three fold pains of the devotee are removed.

Karâṇga nyâsas are also being noted here.

(1) Achakrâya svâhâ Anguṣṭâbhyâm namah.

(2) Vichakrâya svâhâ tarjanîbhyâm namah.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

(3) Suchakrâya svâha madhyamâ bhyâm namah.

(4) Trailokya rakṣaṇa chakrâya svâhâ anâmikâ bhyâm namah.

(5) Asurantakachakrâya kaniṣ ṭhâbhyâm namah.

Then with each letter of the ten lettered mantra, with chandravindu attached perform the anganyâsa of the ten parts of the body (1) heart (2) s'irâ (3) Śikhâ (4) Kavacha (5) Astra (6-7) Both the sides (8) Hip (9) back and (10) head. The words namaḥ etc., are to be used. (12)

Note:—(1) Gam Hridayâya namaḥ.

(2) Pîm Śirase namah and so on.

Kavacha—all over the body.

Astra—ten quarters.

Klîm is another vîja mantra, enchanting the whole world. It is used for safety and preservation. (13)

Note:—Chakrî is the letter ka.

Śakra (Śakrî) is the letter La.

Vâmanetra is Î.

Pradyumua is anusvara.

So it is klîm.

Hrîm Svâhâ. So the whole mantra is Klîm Hrîm Svâhâ—the four lettered mantra. (14)

Hamsa is the letter ह "ha".

Medah is the letter ऋ ri.

Vakravritta is the lawer half of the circle.

Potrî netra is dot.

The application (viniyoga) of this mantra is for the four fold aims of human existence dharma, artha, Kâma and mokṣa. Śrî Kriṣṇa is the prakriti here and Durgâ is said to be the Presiding Deity. (15)

The word Gopî is used because she protects the whole universe; she protects the Supreme Purusa as well. The world Jana is used as it is born from the prakriti of Gopî. From the Heavens to the earth, clouds, rivers, oceans, all are born from the Gopîs. (16)

In as much as the Supreme Person is the life of the Gopis and Janas and as He pervades them all, the word ballabha is used indicating the dense mass of bliss, the spotless light. (17)

And lastly "Svâhâ" is used to indicate that Jivâtmâ, the embodied differentiated spirit, is surrendered wholly to the light of the Paramâtmâ, the supreme spirit, Śri Kriṣṇa, one who is secondless and who is the Lord of all causes and effects. (18)

Or Gopî indicates the cosmic preservating force and Ballabha is the Lord of that force. Or Gopis are the women of Vraja and Śri Kriṣṇa is their

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Lord. And I am performing this Homa ceremony of self-surrender to Śri Kriṣṇa, the Husband of the Gopis of Vrindâvana. Saying this, one is to surrender one's property to Saguṇa Brahma for the attainment of all properties. (19)

The word kriṣ denotes sattâ, existence, reality, being, entity, and the letter ṇ after that indicates bliss. The name Kriṣṇa takes away all the sins of the bhaktas and Kriṣṇa has colour, that specifies that He has got a body made up of all mantram. (20)

The word "Go" means Jnân, knowledge. One who is realised by knowledge is Gobinda. Or He who knows all the letters (uttered by Bhaktas for prayer and worship) and so the inner feelings of Bhaktas is Govinda or He who pastures and tends cows is Śri Kriṣṇa Govinda. Then the highest eighteen-lettered mantra is spoken Klîm Kriṣṇâya Govindâya Gopi jana ballabhâya svâhâ.

क्लीं कृ ष्णा य गो वि न्दा य गो पी ज न व ल्ल भा य स्वा हा
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

This is the secret of the secret mantra. It is the desired chintâmani (the philosopher's stone). (21)

Nârada is the Muni. Śri Kriṣṇa is the Devata; Gâyatrî is its chhanda. The four lettered Ânganyâsas are performed from Hridaya to Kavacha. The Vîja, Śakti, Prakriti and Viniyoga are the same as before. So the sages say. (22).

Now I am describing the all-siddhi giving nyasa of the aforesaid mantra. On hands, head, outside and the two sides one is to make vyâpaka nyâsa and with vindu and Om twice one will have to make the nyâsa of this mantra for internal friendship. (23)

The steady intelligent devotee should take the aforesaid sthiti mantra (*i.e.* eighteen lettered) on the ten Śakhâs (*i.e.* arm, fingers) up to the thumb of the right hand (*i.e.* perform kara nyâsa); hereby sriṣṭinyâsa is performed, Moreover on the left hand he is to form samhriti nyâsa (in the reverse order) by the three first words of the above mantra. (24)

Note:—By repeating "om" in the beginning and in the end of the mantra and adding "namaḥ" lastly one is to make the nyâsa beginning form the right thumb and ending with the left thumb. This is called Sriṣṭi nyâsa. Similarly beginning from the left thumb and ending with the right thumb and making nyâsa of the mantra is called the samhriti or samhâra nyâsa. Similarly beginning from the middle finger, the nyâsa is called the sthiti nyâsa.

By samhâra nyâsa, the defects and evils are removed; by sriṣṭi nâysa, learning is acquired by pure minded persons; and by sthiti nyasa, the householders get the fruits of their desires. These three nyâsas ought to be done

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

by all. When unable, one must do one nyâsa at least. The householders do sriṣṭi nyasa; the Vânaprasthas do sthiti nyâsa; and the dispassionate munis do the samhâra nyâsa.

Next the wise devotee should perfrom only the sthiti nyâsa, the Das'âmga nyâsa as well as angapanchaka nyâsa and kara nyâsa. (25)

The devotee is to make the nyasas on the armpit joint, on the elbow, on the wrist, on the bases of the fingers, and on the tips of the fingers. The nyâsas beginning with the armpits are called sriṣṭi nyâsas; those beginning with the wrist are called sthiti nyasas; and those beginning with the tips of the fingers are called samhâra nyasas. These three fold amga nyâsas ought to be done.

Now karâmga nyâsas are being spoken. Achakrâya svâhâ angusṭhâ bhyâm namah, vichakrâya svâhâ tarjanibhyâm namah, Suchakrâya svâhâ madhyamâ bhyâm namah, Trailokyarakṣaṇa chakrâya svâhâ anâmikâ bhyam namah, Asurântaka chakrâya svâhâ Kaniṣṭhâ bhyâm namah. Uttering these words respectively, these respective fingers are to be touched. The left side is of the nature of Laksmi and full of nectar; the right side is of the nature of Puruṣa and full of venom. By the union of these two hands, the higest tattva is revealed. By this nyâsa, all the things are purified. After this panchânga nyasas are to be performed. This has been explained before (achakrâya svâhâ hridayâya namah, etc.

Now about the eighteen lettered mantra:—By the five padas *i.e.*, (1) Klim (2) Krisnâya (3) Govindaya (4) Gopijana ballabhaya and (5) svâhâ, the pañchanganyâsas are to be done. See the end of this chapter.

By using mâtrikâ letters in the beginning and in the end, one should perform each letter of the above mantra, with vindu attached; then according to anu, (samhati) samkriti (sthiti) and sriṣṭi nyâsas, the letters of the mantra are to be divided. (26)

When this higest mantra after being samhrita (*i.e.*, after the samhriti nyasa) is being again employed in sriṣṭi nyasa, the mantras are to be construed in the aforesaid manner.

Now I will describe the nyâsa kriyâ (the method of doing nyasa). (27)

Here ends the Third Chapter of the Third Night in Śrî Nârada Pañcha Râtra.

Also on Brahma randhra (the cavity in the skull), between the eye brows, on the hollow of the tongue, on throat, on heart, navel, mulâdhâra (2 digits over the anus), on the two nostrils, on the two eyes, on the two ears, the nyâsa of the eighteen lettered mantra is to be performed. Then

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

uttering the whole mantra, the Vyâpaka nyâsa (all over the body) is to be made thrice. Then on the head, mouth, heart, navel and mulâdhara the nyasas of kesava etc., are to be done by the five padas in the ascending and descending order respectively. The nyâsas of letters are to be made first; then kesavâdi nyâsas are to be done.

CHAPTER IV.

ON NYÂSES.

Earth, water, fire, air, âkâs'a, are the five tattvas; ahamkâra, Mahat, Prakriti, Purusa, and Paramâtmâ are the other five tattvas. Nyâsas of the five tattvas are to be made on the two feet, hridaya, mouth, and head. Perform nyâsas twice on hridaya (heart) and perform Vyâpaka nyâsas thrice all over the body from head to foot. Then Nyâses are to be done also in the reverse way. (1)

This nyâsa is very secret and bestows quickly all the siddhis. It is purified (vouchsafed) by the ten tattvas. The other nyâses, of the Gopâla mantra ought to be done also, for they also bring in siddhis very quick ly. (2)

After repeating the Mâtrikâ letters in the beginning and in the end perform the nyâsa of this mantra from the hairs on the head to the feet by the two hands and the whole body. Specially the nyâses are to be made on head, eyes, ears, nose, mouth, heart, top of the head, knees, belly, and feet. (3)

Commencing from the hridaya and ending with the mouth, the devotee is to perform nyâsas as said by the Munis. If from the feet to the mouth, Sriṣṭi and Samhâra nyâsas be performed, then the sthiti nyâsa of this mantra is done according to the hermits (Vânaprasthîs). (4)

The householders are to perform sthiti nyâsa; the students should do sriṣṭi nyâsa. According to some Âchâryas the dispassionate householders do samhâra nyâsa. (5)

For the Vidyârthîs (the students) sriṣṭi, and sthiti nyâsas are to be done; and uttering the word "vanavâsinî" close to the knees, one is to touch one's head with the four fingers the ring finger, the middle finger, the fore and the little finger (4th) (the thumb excluded) and to touch the paraniṣṭhîk place (the centre of the head) with the thumb only. (6)

Now I am describing the Mûrti pañjara nyâsa, pleasing to the mind, bestowing bhakti to the lotus feet of Hari and remedying diseases and and affections caused by the planets and removing venomous poisons and other obstacles and granting fame, wealth, nourishment and beauty. (7)

Now perform the nyâsas by the twelve murtis, kesava etc. With the letters, from ka to ma adding the vîja of Sûrya, close the letters of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

twelve lettered mantra om namo Bhagavate Vâsudevâya without the word klîva (klîm),and perform duly the nyâsa of Śrî Kriṣṇa mûrti. (8)

On the (1) forehead, (2) belly, (3) hridaya, (4) left throat, (5) right side, (6) arm end, (7) right throat, (8) left side, (9) left arm end, (10) left throat, (11) back, (12) hump, and lastly on the head also (the whole mantra) the twelve letters of the twelve lettered mantra om namo bhagavate vâsudevâya are to be made nyasas of; the letter gha and ga are to be used with the first six letters. The devotee is also to meditate on his head Vâsudeva, the all pervading one, brilliant like crore suns and whose body is made up chaitanyam and amrita. (9)

Thus meditating, he will have to think that the Kîlaka (the Sun) in the shape of the manifested letters of the mantra is pervading all over his body, as if drenched with the waters of the pure ocean He is, then, to perform sriṣṭi and sthiti nyasa twice on the ten and five limbs and thrice on the mouth and on the heart. (10)

After performing the nyâsa and mudrâ bandhan, one should perform das'a dig bandhan (close the ten quarters). The highest twelve lettered mantra is now being stated "om namo bhagavate vâsudevâya" ओं (2) न (3) मो (4) भ (5) ग (6) व (7) ते (8) वा (9) सु (10) दे (11) वा 12 य। Verily, this mantra opens the door of the unapproachable city of Mokṣa. (11)

Note:—तारं—ओं; हार्द्द—नमो; विश्वमूर्त्तिः—भ शाङ्गी—ग मालान्तं—व; तें—ते; वा—वा युमध्यो—सुदेवा to be added in the end with य. (11)

(1) Dhâtâ, (2) Aryamâ, (3) Mitra, (4) Varuṇa, (5) Amsumân, (6) Vivasvân, (7) Indra, (8) Pûṣâ, (9) Âhvaya, (10) Parjanya, (11) Tvaṣṭâ, and (12) Viṣṇu are termed bhânu. (12)

Now I am describing the nyâsas of the twelve lettered mantra. Make nyâsa of the mantra on the two hands, five fingers, and five amgas; then per-form the nyasas of the letters of the mantra, thrice uttering the praṇava. Lasly perform, with loving devotion, the nyâsa on the feet. (13)

On the skull (the seat for the hairs of the head), forehead, the space between the eyebrows, ears, eyes, mouth, neck, heart, navel, loins, and on the two feet, the devotee should meditate; and on the knees, and the on the feet, head, eyes, mouth, heart, anus, legs, the devotee is to make the nyâsa of the letters of the mantra. He is to make here the panchânga nyâsa and offer the mantras to the five padas (words) and make the nyâsa thereof. (14)

As before, the devotee is to perform the Riṣi nyâsas etc. Now I will speak on mudrâ bandhan. (15)

Place your right palm straight on the heart and head, excluding the thumb; this is one mudrâ. On Śikhâ (a lock of hair left on the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

crown of the head) place your fist, excluding the thumb; on Kavacha join the fingers of the two palms. Thus mudrâ will be formed. (16)

Closing the fists, raise both your arms and point up your forefinger; and if the thumb is fixed there, it is called "dhani" mudra. And if the forefinger and middle finger be made to turn round above the eyes, it is called astra mudra. If on the two lips, the left thumb be united with the little finger of the left hand, and the right thumb be united with the little finger of the right hand and be made to stretch outward; and the fore, middle, and ring fingers be contracted somewhat, and made to move round, it is called the dhenu mudrâ, very secret and dear to Śrî Kriṣṇa. (17-18)

The Mâlâ, Śrîvatsa, and Kaustubha mudrâs are well known; hence they are not described here; but the Bhadrâ mudrâ looking like Vilva fruit is being mentioned later. (19)

The thumb of the left hand is made to point upward; join it with the right thumb; press the two thumbs with the other four fingers of the other hand and put it on the breast. This is the Bhadra mudrâ or Vilvâkhya mudrâ. By the help of this mudrâ on the breast, the pure minded devotee should steadily think of Kamavîja. (20)

With mind, word, and body, day and night the devotee must try to understand it and then free himself from all sins committed willingly or unwillingly. By this practise, all the Devas and men will always come to him, humbled and quite under his control. (21)

Then the devotee is to utter the mantra Om hridaye sudarsanâya astrâya phaṭ, shewing the astra mudrâ to gain Hari bhakti (devotion to Hari) (22)

Thus he should think of the vigraha of Śrî Kriṣṇa, the Nandanandana the beloved of the Gopîs, and the Creator, Preserver and Destroyer of the Universe. This vigraha is approved of by the Śrutis. (23)

Here ends the Fourth Chapter of the Third Night in Śrî Nârada Pañcha râtra.

CHAPTER V.

ON REMEMBERING VRINDÂVAN AND ON MANTRA WORSHIP.

Śri Vyâsa said:—

Now the pure minded devotee is to call Vrindâvan to his mind and meditate there the full blown flowers on the trees emitting sweet scents and the new twigs that are being bent under the weight of the flowers and leaves; the creepers bearing new flower stalks and sprouts as twining round the trees, thus adorning them and causing the dew-drops being collected on them and making them cool. (1)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The whole place is rendered lovely by the beautiful large black-bees humming round and round and tasting the sweet honey of the flowers, as well by the various sounds of the doves, parrots, singing birds called Śarikâs, cuckoos and various others and the dancing there of the peacocks to and fro. (2)

One is to meditate there the wind as causing the waters in the Jumna flow in rapid currents, increasing the eddies and whirlpools, and shifting the dust on the lotuses and as causing the clothes of the Vraja women fly hither and thither, exciting their passionate feelings. (3)

One is to think of the famous tree Kalpa vriksa rising high in the air, yielding all sorts of desires, as sprouting new shoots looking like calx of corals, with leaves like emeralds, with birds resembling diamonds and adorned with various fruits of soft luscious taste, big and the abode of all the seasons. (4)

The intelligent ones are to meditate again without any loth and with their senses controlled that region with golden tops and golden land at the bottom resembling the rising sun and bright with dusts of flowers and having many mines of gems etc. (5)

There the devotee has to contemplate the bright eight petalled lotus, in the larger Yogapitha, (seat of Yoga), and consider hmiself, located for a while in the lake of the rising sun, meditating there Śrî Krisna, the bestower of Mukti (liberation). (6)

The soft blue curling hairs on his head resemble the edges of masses of blue clouds, studded with excellent gems, enhancing its beauty. The beautiful peacock feathers shed their lustre, adding to the beauty. (7)

The ear ornaments made of fresh lotuses and flowers from Kalpa Vriksa, waving gently to and fro add indescribable beauty; whereas the bright tilak marks on His cheeks made of go-rochona (bright yellow pigment prepared from the urine or bile of a cow) look grand and beautiful garlands made of beautiful forest flowers are pending on His breast. (8)

His face shines like the full autumnal moon; His wide eyes resemble the lotus leaves and His cheeks are bright with gems and golden ear rings and his high nose looks elegant. (9)

His face is more beautiful than red vermllion (sindur); His smile is more pleasant than the unfolding of the Kund and Mandâra flowers; His neck ornaments, are adorned with forest Prabâla flowers, and are exquisitely beautiful. (10)

The garland made of Kalpa vriksa flowers suspended from His shoulders and frequented by large black-bees humming to and fro and the necklaces and Kaustuva garland studded with Sûrya-kânta gems falling over His breast are adding immensely to the general beauty. (11)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Both His arms are nicely marked with Śrivatsya signs; His shoulders are high; His arms extend straight up to His knees; His belly is a little undulating; His navel is quite deep and beautified with hairs resembling female black bees. (12)

His neck, arms and wrists are adorned with bracelets and ornaments studded with various gems; His bodies are besmeared with various celestial perfumeries and His loins are adorned with yellow coloured cloth. (13)

His breasts are lovely, His thighs are circular and his knees are elevated and beautiful. His red toes look exceedingly charming and the nails look like gems and reflect like mirrors. On the whole the general beauty is beyond description. (14)

The sole of his crimson coloured foot was marked with the following signs,—fish, goad, banner, thunderbolt and lotus. Thus it seemed that in building His body, the Creator used up all the essentials of beauty that He could command, so much so that the lustre of the body of Cupid fell to the back ground. (15)

He was playing (applying His lotus mouth) on His sweet melodious flute (Murali); His fingers were playing on the holes (apertures) of the pipe, thus acting magically on all beings who get themselves attracted to the sound and their hearts molten and plunged in the endless ocean of bliss. (16)

The cows were all turning to His lotus face, their udders were overfull and thus their bodies bent down. They were lazy and were walking slowly and chewing fresh blades of grass. They were fastened by the Vâlâdhi creeper (like the cow's tail). Thus they became objects of sight. (17)

While the milk was being milched from them, they, while yielding milk in streams, were attracted by the enchanting sounds of the flute and were hearing the music with rapt attention in a wondrous manner. (18)

They were moving the edges of their horns and were throwing their round hoofs to and fro. They raised their tails in their attempts to look after their calves and heifers and were licking their throats and bodies. (19)

Being not at all disturbed by the loud cries of the cow-keepers (milkmen) rending all the quarters of the heavens those cows, hearing attentively the sweet nectarlike sounds of the flute, raised their necks and imitating the milkmen in their qualities, natures, age, merriments, and dress joined with them and moved their faces and hands in tune with music and shewed great dexterity in their arts. (20-21)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Small bells were tied round their legs, and ornaments resembling tiger's claws were tied round their ears ; and these emitted nice jingling sounds. (22)

The heavy loins of the beautiful Gopikâs (milk women) and their slow gaits and the weight of their heavy breasts, shewing the three folds or wrinkles near their navels become fit subjects in the description of Vrindâvan. (23)

The twigs of all the trees and the creepers being drenched with the nectar of the sweet sounds of the flute all expressed their joy in shooting up their ornamental thorns. (24)

The clouds on high looked like canopies over the highly brilliant waters of the Jumnâ and their shadows fell on the river thus causing the particles of water assume an indescribable beauty. (25)

The lovely eye brows resembling like adorned bows were throwing arrows of Cupid and were as if exerting their influence in removing all sorts of mental afflictions of the observers. (26)

The love of Gopikâs flowed from their eyes in streams to drink the nectar of the beauty of the lovely and highly fortunate Śrî Kriṣṇa. Their eyes looked as if lazy and brisk at the same time. (27)

Their hairs on the head were out of order and full-blown flowers dropped thence, causing their sweet fragrance spread all around. Thus they got excited in their feelings, and, becoming intoxicated, uttered gently words but disconnected; their body jackets also being loosened from their ties, their breasts became visible. (28)

Their footsteps became iregular and thus their ornaments and jewels emitted a jingling sound and strange feelings and emotions are thus brought into play. Their lips began to move and their blue lotus eyes became brisk and the ear-rings seemed as it were delighted. (29)

The hot breathings of the Gopis withered away the fresh leaves, that blow fully in the sun ; and their hands being beautified with various articles of gift, looked like lotuses and were frequented always by black bees, their constant companions. (30)

When their bodies were all permeated with the sweet fragrance of the blue lotuses in the shape of their wide brisk eyes, the sweet words uttered by the milk women (their mouths resemble the lotuses) became very charming and agreeable to them. (31)

Just on the outer compartment of the aforesaid pedestal one has to remember the hymns uttered by the Gopis and the cows and animals of the Gopis as well as those uttered by Brahmâ, Śiva and Indra asking for wealth. (32)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

On the south, one is to meditate the multitudes of the Munis, the Vasus, Dharma, and the Lords of the Yogis; on the back one has to meditate Sanakas and other Risis deeply immersed in Samâdhi, desiring for emancipation. (33)

On the left side one has to contemplate the Siddhas with their wives, Yakṣas, Gandharvas, Vidyâdharas, and the chief kinnaras, apsarâs as singing and dancing. (34)

One has to contemplate in the sky that best of the Munis, Nârada, the son of Brahmâ, who is white like conchshell, the Moon, and the kund flower, who knows all the Âgamas and Tantras, who wears clotted hairs (Jatâs) on the head that resemble like lightning and who is desirous of pure unflinching devotee to His lotus feet, who has forsaken all other companions and who is singing hymns in high melodious tunes the praises of Śrî Hari in various seven râgas and in charming Murchhanâs (a sort of musical intonations) within the three grâmas (gamuts, scales in music) and who is thus satisfying Him. (35-36)

Thus ends the Third Night on mantra and worship in the fifth adhyâya in Śrî Nârada Pañcha râtra.

CHAPTER VI.

On the mode of worship leading to Sâmîpya Mukti (remaining near the Deity, one of the four states of liberation or Mukti).

Now the worship leading to Sâmîpya Mukti (remaining in the vicinity of God, one of the four states of liberation) is being described. The firm-minded devotee is to meditate first of all Śrî Kriṣṇa, the Pramâtmâ (the Highest Spirit) then to worship Him in his own body intelligently and devotedly with many articles, arghyas, (offerings of worship, rice and Doob-grass) and other numerous ingredients. (1)

He will then prepare a level piece of ground (for sacrifice) and plaster it with cow dung wash and put sand on it. He will next place kus'a (blades of special grass) uttering s'ankha mantra and then purify it. (2)

Note :—Sankha mantra. These are to be learnt from a practical man.

Then taking sandalpaste and Âtap rice, throw it with Hriday mantra (*i. e.* uttering Namah) and with every letter of that mantra the intelligent devotee is to sprinkle with clear water every part of his body up to his head. (3)

Thus the devotee, knowing the mantra is to worship in order Agni, Indra, and Moon with water from pîṭha sankha (conch shell) and then shew lights to them in order. (4)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Then invoke by Tîrtha mantra the tîrthas from the solar sphere and shew Gâlini mudrâ to Hari within one's heart and on the tuft of hair on the head. (5)

Then inspect that water with Nayana mantra and nullify with mûlamantra by covering it with one's hand. Then perform Anganyâsa and make Digbandhan (close all the quarters) with Astra mantra (repeating the word Phaṭ). (6)

Repeat slowly (in the way of making Japam) eight times this mantra of one's own will, that is purified by the materials Âtap rice etc., (Akṣata). Then throw the materials on this water and sprinkle one's own body by the particles of this water. (7)

Before the commencement of worship the devotee is to collect flowers, sandalpaste etc. How to fill the couchshell with water is now explained, though it is a secret. (8)

O Gangâ! Yâmunâ! Godâvari! Sarasvati! Narmade! Sindhu! Kaveri! come and stay in this water. (9)

Then joining the little fingers of both the hands and thumb of both the hands, learn the Tîrtha mantra that destroys all miseries. (10)

Gâlinî Mudrâ is shewn by collecting straight the 3 fingers, fore finger middle finger, the ring finger (nameless finger); and move this over the conchshell. (10)

Then worṣhip the Supreme Spirit and Gaṇapatî on the top of the head and on the Mâlâ chakra, perform Nyâsa according to Pîṭha mantra and then offer water, sandalpaste, rice, flowers, and scents, Dhûp and light. (11)

Then uttering the Mûla mantra (the original mantra) worship the Luminous and meditate on Srî Kriṣṇa, the Supreme Spirit three times who is luminous like lightning, and Who is the only Joy and Bliss, at the three places mulâ dhâra (sacral plexus), heart and within the eye brows. (12)

Then arranging duly all the limbs of worship from Vibhuti, anka and all others by Tattva Yâga, worship again the several articles of worship viz water, sandalpaste, ornaments and the bedding and other precious things. (14)

Worship again the flute of Śrî Kriṣṇa's mouth and the garland of forest flowers on Sri Kriṣṇa's breast and above that the kaustubha gem marked with Śrî Vatsa sign. (15)

Then making figures (diagrams) of the garlands, etc, (with seed mantra written inside) consisting of sandal paste and other articles for anointing bodies, write the Panjara mûrti mantra on the forehead ; the learned devotee should then meditate on the seed mantra of Nârâyaṇa like a Flame within his heart, curing one of all evils. (16)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Repeat the seed mantra five times and put two Tulasi leaves and fllowers with folded hands on the lotus feet and two fragrant oleanders on the breast ; and put two lotuses on the head and then complete the worship by putting six flowers on the entire body. (17)

On the right side offer white flowers purified with sandalpaste and on the left side offer red flowers as above. (18)

So offer with devotion dhûp (scents), and lights to Śrî Kriṣṇa as well the sweet syrup, as well the napkins with scents and flowers for wiping His mouth and then worship Him. (19)

Offering betel leaves, singing, dancing, offering Naivedyas (food etc.,) should be done to please Him and then offer one's own self (âtmâ), repeating the mantra Brahmârpaṇam etc. (20)

Or if the devotee wants to finish his work briefly, he would then perform it according to the Mûrti Panjara laya poojâ, and then uttering the eighteen lettered mantra, he is to complete the yaugik worship. (21)

Then meditate Śrî Kriṣṇa, the son of Nanda and repeat this mantra. Puraka is to be performed as many times corresponding duly to the number the mantra is muttered. (22)

Muttering the Vîja mantra with Om in the begining and in the end one hundred eight times, the highly intelligent devotee should perform yoga as verbally spoken to him by his Guru. Then uttering the japam of Paramâtmâ which consists of Sat chit and Ânand, make japam of the above two mantras. (23)

He who worships this in the aforesaid form, is honoured amongst mankind ; he gets full favour of Śrî Lakṣmî Devî (gets lots of wealth) and in the end attains Mukti. (24)

Thus ends the Sixth Adhyâya in the Third Night in Śrî Nârada Pañcharâtra.

CHAPTER VII

On enunciating the methods of dealing with the best two mantras, leading to success.

Vyâsa spoke:—Now I will speak, how the two chief mantras can be worked out to success, leading to the best of all results. Resorting to the practise of these great mantras, Nârada and the other Risis attained siddhi (success) in this world. (1)

In order to become a devotee of Śri Kriṣṇa one is to resort, by all means, to the best Riṣi, the Brâhman, who has controlled his mind and thus become pure by means of his devotion to the lotus feet of Śrî Kirṣṇa,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

who is thoroughly conversant with the Vedas and Âgamas and who knows the clear path and who is recognised as learned by the wise and literate persons and who lives in seclusion. (2)

The intelligent devotee, practising his spiritual contemplation with faith and simplicity, should consider his spiritual precepter as one who knows Brahma. And then serve him for three years, obeying him and doing his service, by favourable words and deeds. The Guru, then, should give him instruction and initiate him with mantras. (3)

Now initiation into Mantra, the Mantra Dîkṣâ is being considered. This is the essence of essences in this world consisting of phenomenal illusion (prapancha). Unless one receives due Dikṣâ, gets initiated, no mantra or host of mantras can give him success, even if he makes japam constantly. (4)

In one's front, the devotee is to prepare a piece of ground (stavasthalî), level a portion of it, and prepare his altar of dimensions of seven hands. (5)

He is to plant then a bright flag symbolising Prakriti and a white canopy on the outer gate of the altar enclosed by three-fold string, made of Kus'a grass and having four exits (door ways). (6)

Now make arrangements for worship. First mark out an altâr of twenty four fingers dimensions with windows and ditches. Then fix in it, in the prominent position and in the proper direction, the seats of Vâsu and Vâsupati and make the corners and the boundary lines (girdles) look like a yoni. (7)

Within the maṇdapa (the pavilion) sprinkled with five gavyas, (panchagavyas) equal quantities of cow-dung, cow urine, curd, honey and ghee), sandalpastes and honey, draw the complete diagram duly on the plate, the three circles, the Râṣîpîṭha (shewing the Râṣis) and Samudras (the oceans) in the four directions. (8)

The devotee well conversant with the rules should then make arrangements for worshipping one's own self (Âtmapûja) and place on his left side all the articles *viz;* conchshell, pâdya (water for washing feet), arghya (Dhubgrass and rice) and âchamaniya (water for sipping etc.) (9)

On his right side the devotee should keep flowers, sandalpaste, and âtap rice etc, and on his back he should place the pot for washing his hands etc. He is then to light the flame and do personally and under his direct supervision all other attendant ceremonies. (10)

Commencing from the north-west up to the north-east corner, the devotee should finish his poojâ of the great rows of devatâs (the gods) on the northern side of the altar and then he is to worship Gaṇes'a on the other side holding in His four hands noose, goad, nourishment (puṣṭi) and sign of no fear for the devotees. (11)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Worship Âdhara Śakti and others at the feet; then worshipping Agni in the middle, Vâyu in the north and Dharma and others in the north-east, utter the pîṭha mantra. Then worship Trigunâtmaja in the last lotus petal and worship, within the filaments of the lotus, Âkirṇavâsa and others. (12)

Then throw Durva gras with âtap rice, other sorts of best rice, kusagrass, lotus, paddy (dhân) and lotus flowers within that (the altar) and circumambulating the place of worship, complete the worship of the ten Kalâs of Pavitra Agni with scents and other articles, uttering the mantras commencing with Ya and ending in a. (13)

Then make ghaṭa sthâpanâ (fix the waterjar) encircling it with threefold thread, igniting perfumes such as aguru, dhûp, etc; and uttering the two mantras "Kabhâdyai Kuntismiṣṭha uvasitibhiḥ etc." worship next the other Devatâs and then worship the sun. (14)

Similar y the intelligent devotee is to invoke, uttering the fiery Kûrcha vîja (Hum) and offering gold, jewels and akṣata etc., Agni in the shape of (âdhâra) basin or receptacle, and Sûrya (Sun) in the shape of water jar. (15)

Next fill it with decoction water uttering the mantras begining with "Kṣa" and ending with the letter "va" and by the time one's own mantra is repeated three times, add cow milk or with only pañchagavya till it is filled. (16)

Now all the Bhaktas are to make Nyasas on the sixteen parts of the aforesaid Devas and thus becoming of a broader mind and making his self enlarged and sprinkling himself with sweet scented water should worship the Ansa and Upânsa Devas (secondary and tertiary Devas). (17)

The object of the Nyâsa (assignment of the several parts of the bodies to the several Devas) (a religious ceremony which consists in touching certain parts of the body according to rules prescibed in the Sastras, is to destroy all the Doṣas (bad residues) and thus to bring about mantra siddhi (successful issue of the mantra). Thus all Bhûtîs (powers) are attained; successes are wrought out earlier. There are many Nyâsas e.g.

(1) Visvamâtrikâ nyâsas (2) Das'ârna golaka nyâsa (repeating mantra ten times), (3) *Vyâpaka nyâsa*, (4) *Vibhûti panjara nyâsa* (on the two hands, the two thighs, head, shoulders, mouth, throat, eyes, heart, navel, knees, the tips of the toes, ears, cheek, ansas (shoulders), hips, thighs, shanks, and the legs (by this all the Vibhuti's are obtained; (5) Samhâra Nyâsa (repeating the mantra varnas in an inverse order), (6) Sriṣṭi Nyâsa, (7) Stihiti Nyâsa, (8) Das'a tattva nyâsas to earth, water, fire, air, Vyom, ahamkâra, Mahat, Prakriti, Puruṣa, and Paramâtmâ.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Riṣi Nyâsa, Saḍanga Nyâsa (1) heart, (2) head, (3) tuft of hair on the head, (4) on all parts of the bodies (kavacha), (5) three eyes, (6) karatalaprisṭhâbhyâm) (having performed Digbandhana, close up all the quarters against the entrance of bad influences).

Kara Nyâsa, Anga nyâsa.

Om gâm anguṣṭhâbhyâm namaḥ (Thumbs).

Om Gim tarjanî bhyâm svâhâ; index finger.

Om Gum madhyamâ bhyâm vasaṭ; middle finger.

Om Gaim anâmikâ bhyam Hum; (ring finger).

Om Gaum Kaniṣṭikâ bhyâm vausaṭ (little finger).

Om Gaḥ Karatalaprisṭhâ bhyâm astrâya phaṭ (palm and back of hand).

Anga nyâsa or assignment of bodily members.

Gâm hridayâya namah.

Gûm s'iras'e svâhâ.

Gum Sikhâyai vasaṭ.

Gaim Kavâchâya Hum.

Gaum netratrayâya vausat.

Gaḥ astráya phaṭ.

The various succeeding steps in every Pûjâ are (1) Nyâsas (2) Dhyâna, (3) offering of upachâras (4) Japa (5) Prayer (6) asking forgiveness, and (7) Praṇâma.

Dhyâna (mental picture making). Having thus pictured the Deity in his heart, offer to this luminous image mental Pujâ. Then taking a flower in the hand, project this mental figure on the flower and place it on a flat copper plate used for worship. This flower now forms the external representation of the Deity and external Pûjâs are offered to it. (8) Japa means that one should repeat the mantra one hundred eight times. (17)

The following are the eight scented things or perfumes dear to Śrî Bhagavân Hari Nârâyaṇa. (1) Udîchya (2) Kuṣṭha (3) Kunkuma (4) Jala (5) Lauha (6) Sajaṭâ, (7) Âsura, and Sasîta. (18)

The intelligent devotee should duly put the above perfumes in a vessel filled with decoction water while doing pooja work. He should then offer separately the respective portions to the Moon, Sun and Fire. (19)

Similarly with letters beginning with "Ka" the devotee should worship the Kalâs born of the letter A,,; similarly with letters beginning with ta etc., the devotee should worship the Kalâs born of 'U" and with letters 'pa, etc.,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

he should worship alipijâ Kalâ and with letters . "ya" to worship Vindujâ Kalâ and the devotee is to worship with Suras (Devas) the Nâdajâ Kalâ. (20)

After invoking the Deity and before installing Him the devotee is to make japam according to the Vedas and to fill the jar or pitcher (kumbha) after duly and separately worshipping with mûla mantra (the chief first original mantra) the Deities thus invoked within the jar. (21)

Cover the water jar with twigs of the mangoe, Yajna Dumura (fig), Jack trees, or a branch with seven leaves ; over them place flowers and fruits and rice etc., gold, or auspicious round things or discs. (22)

Next he is to surround with new and clean cloths the above jar and adorn it with flowers ; and then invoke the Best Essence of the Supreme in it. (23)

Next uttering the Tattva mantras (making nyâsa) and knowing Bhagavân Hari Srî Krisna as Full in all the Kalâs, the devotee is to worship carefully Him with his family, an act which is the Supreme of all acts. (24)

Next Seat (Âsana) and welcome are to be offered; then pâdya, arghya, Âchamaniya, Snânîya, clothes, and ornaments are to be offered and the devotee learned in the mantras is to offer worship to every part of His Body. (25)

Next according to the rules of Nyâsa, the worshipper is to worship every part of the body with holy scents and flowers. Then he is to offer *the more important* worship of the flute resting in His two hands and to His creative and preservative aspect and offer garlands and ornaments repeating the mûla mantra. After this act the Âvarana (attendant) Devatâs are to be worshipped. (26)

On the other hand, Dâma, Sudâma, Vasudâma, and Kinkinî should be worshipped. After this the intelligent devotee should worship the outward forces (tejarupa vahirangas) on the petals of the lotus. (27)

On the southeast, southwest, northwest and northeast corners, the women folk of blue fiery colour and looking like chandrakânta gems are to be worshipped with mantras beginning with Hriday mantra (namah and ending in Kavacha (Hum). (28)

Remembering chiefly those Devatas residing in the nine parts of the body whose hands are ever ready to hold out the idea of fearlessness and the granting of boons, worship Rukminî and the other eight queens (of Krisl na) on the eight petals. (29)

In the same way worship Rukmini Satî in whose right hand there is lotus and in the other hand wealth-laden pot ; and worship also Lagnajîtî and Sunandâ Devî. (30)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Similary worship is to be given to Mitravindâ, the auspicious Suśîlâ Devî born of Rikṣa family shining like molten emeralds and ornamented with beautiful white clothings variegated with jewellery, as if lazy owing to the weight of their heavy breasts and decorated with various garlands and ornaments. (31)

Then worship on the extremities of the petals of the above lotuses Vasudeva, Devakî, Nanda, Yasodâ, Valabhadra and Subhadrâ. (32)

The Gopâlas (cowherdsmen) and Gopîs (their wives) seem as if absorbed in His mouth, and, with eyes closed, and in the posture of Jnân mudrâ, are worshipped like the pale white yellow coloured Pitris. (33)

Then the Matrikâs are to be worshipped with divine garlands, sand —alpaste, ornaments, sweet cakes and milk boiled with sugar. (34)

Then worship Baladeva, white like the Moon and conchshell, holder of plough and club, adorned with necklace and ear rings of bluish and reddish colours. (35)

Then Bhadrâ and Subhadrâ are to be worshipped; they are a little brisk, wearing blue apparel, with many ear rings; and of a bluish colour and decked with beautiful ornaments. (36)

Then offer various articles of gift to the hands of the Gopas and Gopîs holding in their hands, flute, lute, cane, stick, conchshell horns etc; wearing yellow clothes and making signs to give boons and the idea of fearlessness. Next worship outside the Mandâra etc, and Kalpa vriksas (trees yielding fruits of all desires). (37-38)

Worship then all round the outside, Mandâra, Santâna, Pârijâta, Kalpa drum and Hari chandan, all Kalpa vriksas (trees yielding all desires) unparallelled in their giving all desired wealth, having soft bending twigs and all dedicated. (39)

Here ends the Seventh Chapter in the Third Night of Śrî Nârada Pañcharâtra.

CHAPTER VIII.

ON WORSHIP OR POOJÂ.

Vyâsa said:—The pure-minded devotee is to worship on his four sides Śrî Hari, Fire (Agni), Taraṇîja (one born of the Sun; the Sun), Kṣapâṭa (night wanderer? stars, goblins), ocean, Vâyu, (air), the Moon, Śiva, Śesa) (the thousand headed serpent) and Padmaja (Lakshmi) as the lords of their respective circles and attendants, with their whole host of respective weapons (Hetipatra arrows and their feathers, or Knives) and vehicles). (1)

Note:—To worship any Deva is to become that Deva. So the worshipper is to use justly the arms and weapons.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The above Devatâs are of tawny, reddish, blue, dark blue (green), white, smoky, whitish, pure and resplendent with red colours (2) holding weapons in their hands, dressed with divine cloths and decked with various luminous gems and ornaments and thus they are worshipped. (2)

The Devîs are to be meditated as holding in their hands weapons as Vajra (thunderbolt), Śakti ḍanḍa (spears), scimitar, noose, furious goad, semi-club, tris'ikhâripatha; their heads as marked outside with various good omens and their hands raised as if to impart the idea "do not fear" to the devotees. Thus they are to be worshipped. Hence a devotee has got no fear. (3)

The several gods and goddesses are of wonderful colours like gold, silver, clouds, châmpâ flower, rising sun, dew, blue, of java flower, and like prabâla (coral, red lotus); with sandalpastes anointed over their bodies, wearing nice clothings and garlands of flowers, thus defying Cupid or the god of Love. (4)

On the subject of worshipping Śri Kriṣṇa the seven very pleasant verses singing His hymn are to be recited; Âvaraṇa poojâ (worshipping the attendant deities) should be made in the three fold manner by anga (body), Purandarâsani (thunderbolt of Indra; a kind of Mudrâ) or by mouth. (5)

For one's own welfare, the devotee is to worship Śrî Kriṣṇa by water, scents, flowers and by eight verses reciting His praises. Now rules are being stated, beginning with "Om" and ending with namaḥ e.g. Om Śrî Kriṣṇâya ṇamḥ etc. The names are the following. (6)

Śrî. Kriṣṇa, Vâsudeva, Nârâyaṇa, Devakinandana, Yadusreṣṭha, Varṣneya, etc. (7)

Asurâkrânta bhârahârî, Dharmasamsthâpaka, all these eight names are to be ended with dative case. (8)

If Śrî Kriṣhṇa, the enemy of Kamsa, be worshipped with all these, the devotee crosses the sea of samsâra (transmigration) and attains success in getting seven sorts of desires. (9)

The devotee learned in the mantras is to burn the fragrant incense *dhoop* and googgool etc,. and, with full devotion' to chant the bell and offer scents, rice., etc to Śrî Kriṣṇa and with his eyes directed to bottom and up is to offer the aforesaid dhûp. (10.

Then he is to see similarly the deepa (light) mixed with ghee or Karpûra (camphor); the pure minded devotee is to shew lights from upward to downward up to feet and then offer palmful of flowers,' pâdya, Âchamanîya, and food in abundance in golden plates. (11)

Pure milk, ghee, sugar etc., variegated ornaments and fresh butter, cakes and gûṛ, cocoanut, plantains and honey, etc, are to be offered to Him. (12)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Shew then *Astra mudrâ* and *Samraksan mudrâ* (a certain posture of hands and fingers) over it. Have all adverse influences dried up by the warmth of the hand and the air. Fill it with the nectar juice and placing hands and fingers over the articles offered, repeat *amritikaran* mantra and make japam. (13)

Make japam (muttering) of the above mantra shewing at the same time *Surabhi mudrâ*. Worship again with scents and flowers and offer prayers with folded hands before Śrî Hari and let him contract (draw to himself) his air of haughtiness and splendour (tejah). (14)

Repeating the mûla, mantra, throw water and offer after taking up the ghee that has been converted into amrita by means of the flowers in the hand. (15)

Offer all the articles of worship to Śri Krishna, taking His own name—that the devotee is to offer all these articles with ghee to Śri Bhagavân. (16)

Shewing grâsa mudrâ (like a full blewn lotus) by means of the left hand, shew by means of the right hand Prâṇa mudrâ etc., (*i.e.* Prâṇâya Svâhâ etc.) (17)

First shew this mudrâ to head by means of the little and ring fingers with thumb united. Then shew madhya mudrâ by fore, middle, ring with middle finger united. (18)

Joining thumb with ring, fore, middle and little fingers, one ought to perform Prâṇa mudrâ etc., together with one's own mantra. (19)

Utter Svâhâ (as if fastening Śri Râdhâ) and the words Prâna, Apâna, Vyâna, Samâna, Udâna etc., in their dative cases and so form the mantras following, as it were, the path of Śrî Krishna. (20)

Next shew the principal mudrâ with one's hand and repeat mantram (*i.e.* make japam) touching the ring finger (nameless finger). (21)

The devotee knowing all the details af Poojâ (worship), mandalam (mantra figure to be drawn) and situated therein should arrange and draw the figure with leaves coming out of seed and then arrange for lamps (lights) burning with full flame, having sufficient ghee and with all ingredients for the wick and provided with cakes.

Offer water and bow down before Śrî Krishna the son of Nanda and meditate that offerings naivedyas etc., are being duly offered on one's left side, belly, and to one's âtman (self). (22-23)

Here ends the Eighth Adhyâya of the Third Night in Śri Nârada Pañcha râtram.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER IX.

ON THE METHOD OF OFFERING HOMAS,

(The casting of clarified butter etc., into the sacred fire *as an offering* to the Gods).

Vyâsa Deva said:—Then, on the consecrated Fire the clear minded devotee should perform with great eclât amindst the sounding of musical instruments and drums, the Homa ceremony (cast clarified butter etc., into the sacred fire as an offering to the Gods) with milk, sugar, and other materials. (1)

Thus he should finish one thousand and eight homas; next he should again offer articles of worship (at this point sacrifice (Bali) is to be offered according to the text in the original treatise) as well offer articles to the asterism ruled by Vas'iṣṭha (Pole star?) and to "Karaṇas" (religious actions), or to eleventh astrological combinations, Babakaraṇa, etc. (2)

Plaster the plot of ground, whitewash it and put bricks, in proper places, and pour water towards the south-east corner and offer articles (naivedyam) to Śrî Kriṣṇa and again plaster with cow-dung. (3)

Notes:—Or Stretch the hands straight, offer sudhâ (nectar); and then power water etc, as before.

Take water in the palm of the hand, wash teeth and make âchaman and wash mouth, hands and utter the vedic matras for the above purpose. Then offer sandalpaste, napkin, garlands, ornaments, betels etc., and perform singing, dancing etc., and again worship as before. (4)

Next offer arghyas (Doob grass with âtap rice) with scents and flowers to Him and His family, give with great regards and love handfuls of flowers to Him, chant stotras and hymns and bow down with one's head on the ground. Next offer one's soul to His lotus feet in the shape of water in one's palm of hand. (5)

Thus offer one's praṇa (life breath), mind, body and one's religious life and the three states Jâgrat (awakened state), svapna (dream state) and suṣupti (dreamless state) and all that have been remembered, done or spoken by one in mind, word and deed and by hands, feet, belly and organ of generation all he should offer up to Brahma, uttering, the word svâhâ. (6-7)

The Devotee is to think thus:—I am offering my soul and all other things that are mine, all to Śrî Hari, uttering the auspicious mantra "Om tat sat", the famous one in surrendering one's own self to the Lord. (8)

Remembering in the water jar the presence of Śrî Kriṣṇa and muttering one's mantra one thousand times, consider one's soul in one's body and thus make one's self as worthy of enjoying nectar (*i.e.* immortality). (9)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Fixing the flag, placing the waterpitcher outside and kundala and collecting other articles of the mandala in the worship hall, repeat again the seed mantra one hundred and eight times. (10)

Next the devotee disciple at the end of his fasting should do all the daily duties in the morning, put up nice white clothes and ornaments and then give land, wealth and paddy and cows in sufficient quantities and numbers to the Brâhmaṇas devoted to Hari with humble words and please them. (11)

Circumambulating and bowing down to the spiritual teacher and thinking the divine presence there in his body, of the Highest Deity, the intelligent devotee should avoid all sorts of hypocricy and niggardliness and offer dakṣiṇâs (gifts) and then offer his own person to the Guru. (12)

Sitting in the posture of suddhâsan in a holy place in the sacrificial hall where the holy water is kept for initiation, the guru or spiritual teacher should purify him (the disciple) by the process of Śoṣan (*i. e.* drying him or withering him up *i. e.* by physical, mental fastings from improper food). (13)

After assigning the respective places of the Deity in the body (doing the pîṭhanyâsa) one should worship by offering durva grass, âtap rice, flowers, rochanâ (a kind of yellow pigment) and receive blessings of the Brâhmanas and amidst music and singing and auspicious shewing of lights (âratrik) make Him come close to the already located ghaṭa (*i. e.* waterjar). (14)

Chanting maṇimantrams (incantations invoking the Deity in gems) and placing the chief plants (mahauṣadh îs) and thus invoking the presence of the Highest Person from the Highest abode in that waterpitcher, the devotee should duly instal Him there. (15).

When the water jar has been filled with water duly, reciting the letter kṣa of the mantra down to the last word. the devotee wearing white garments should make âchamana (sip water) second time, keeping silent. (16)

Bowing down to the spiritual priest, as if to Śrî Hari and worshipping Him the disciple now aware of the mantra should be present and sit on his right side before the Guru. (17)

Duly making nyâsas and thinking him to be absorbed by the Deity, he should adorn his body by scents and flowers &c. Then mentioning the names of Ṛiṣis etc., and uttering mantra he should offer arghya silently. (18)

Making japam of the mantra duly vivified by the Guru one hundred and eight times and duly saluting him and chanting his praises, the learned and humble disciple should hear instructions from the Guru. (19)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The Guru, then, will instruct on the modes of worship and how to make nyâsa of the Âtmakrit mantra and he should make japam one thousand eight times for the acquisition of his powers. (20)

The disciple is to dedicate all the things *e. g.*, the water jar etc., to the Guru and then he should feed the best Brâhmaṇas with nice entertainments, food and drink. For whoever in this world performs the abhiṣeka Kriyâ duly according to proper rites and ceremonies, becomes blessed and the repository of all wealth. (21)

For the caution and remembering of the devotees of odd intellect, these rules are expressed in brief. From this the devotees, knowing the mantras, will be entitled to surrender one's self (âtmasamarpan) be initiated in mantras and make japam, homa, pujâ of all the mantras. (22)

Here ends the Ninth Chapter of the Third Night of Śrî Nârada Pañcharâtra.

CHAPTER X.

OFFERING ONES SERVICE TO ŚRÎ KRIṢṆA AS BEFORE, WHILE INITIATED.

Śrî Vyâsa said :—Get initiated on the lunar month of chaitra in the dark fortnight by one's Guru in a sacred place. On the second month from this in the bright fortnight, commence doing service (preliminary) according to his directions. (1)

2. Taking one's bath and finishing worshipping in one's body, the devotee conversant with the mantras should, while adopting the aforesaid method, remain pure, silent, as a Brahmachâri, taking meals in the night, tranquil-minded and make japam of the bead composed of lotus seeds. (2)

Should serve the cows, give them their edibles, be kind to all creatures, and should bow down to the Goddess Dûrgâ and to the elders and Gurus who destroy the ignorance reigning in one's mind as darkness supreme. (3)

Finishing one's duties as ordained by one's Varṇâ s'rama and making japam of one's mûla mantra, one should perform inaugurating oneself by the water for bathing purposes. He should make japam twenty four times and secondly seven times for âchaman (water sipping) purposes ; thus he would become wealthy and happy. (4)

Âchaman—taking a sip of water for rinsing the mouth before worship. Purifying oneself by the above method.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sit once on the top of a mountain, on the bank of a river, on the stem of a Vilva tree, within water, on Hriddaghne ? in the heart, in a cowstall, in the pavilion in Viṣṇu temple, at the root of an As'vattha tree, in the city Ayodhyâ and repeat the ten lettered mantra forty thousand times and the eighteen lettered mantra twenty thousand times. (5—6)

Have with you on the top of the mountains, etc, vegetable sâg, roots, fruits, milk, curd and eatable things and rice and chhâtoo (powdered and fried flour) and milk boiled with rice and sugar. As to drinking power I advised before once in the afore described service. When this is done, the best devotee should again duly mutter japam to attain success (siddhi). (7)

One should daily cleanse one's body in the morning ; accepting, then, the second method of intiation, one should worship Śrî Kriṣṇa in a solitary room, full of devotion, and then eat the remainder of Havan *i.e.*, what is duly offered to Fire in Homa ceremony. (8)

The pure minded devotee should offer one lakh homas, repeating every time the ten lettered mantra ; this is sure to yield imperishable results. (9)

Make japam five lakh times of the eighteen lettered mantra and then make homa 50 (fifty) thousand times. If the devotee be not able to procure pâyasa (materials rice milk sugar, etc., for pâyasa) he should perform with homa ghee (clarified butter). (10)

If one be unable to perform homa ceremony according to the above mentioned numbers, he can make japam twelve times. The japam and homa may be as many times as are found in the letters of the mantra. So it is stated. (11)

The Sûdra who will make japam according to whichever letters of the mantra, suited to him, he will get success in that, if he performs his function, merely with faith and devotion. (12)

The devotee on being inaugurated again by his guru should give dakṣiṇâ (fees) to him and distribute wealth to the Brâhmaṇas with devotion. (13)

Having brought this second mantra under control by japam, etc, the clear minded devotee of pure character should for three days consecutively worship duly Śrî Kriṣṇa, who is the giver of mukti (freedom from birth and death). (14)

Then the devotee is to think thus :—that Śrî Kriṣṇa is situated in the garden, endowed with all beauties and wealth, and is seated on the padma pîṭha (lotus pedestal), emitting lustre of gold and gems, and like

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

the Kalpa vṛikṣa and surrounded by dazzling Ratna sthala (place full of gems). He is of a blue colour, child like, having hairs a little curling on his head, his face like half blewn lotus and with enchanting lotus eyes. (15-16)

On His cheek locks of hair are waving and look beautiful. His nose is lovely; His face is like lotus, and smiling. On His neck and breast many gems and pearls are shining and his nails look like lotuses. (17)

His breast is being illuminated by the musical sound of His flute; His body is decorated with various ornaments. On His waist and shanks the garland of little tinkling bells is hanging. (18)

His gentle and sweet smile is like Bândhali flowers. His hands and feet look very beautiful; with His right hand He is holding a vessel of pâyasa (milk boiled with rice and sugar) and His left hand is holding fresh butter. (19)

He is incarnated to take away the burden of the world and to destroy Putanâ etc., the enemies of the Gods. He is surrounded by Gopas (milkmen) and Gopis (milkwomen) and He is praised by Indra and other Gods. (20)

The devotee is to worship Śrî Krisṇa with great humility and devotion by means of fresh butter and curds, and milk mixed with sugar and praise Him in Indra vajrâ verses. Thus he should remember Him and incur His pleasure. (21)

Here ends the Tenth Adhyâya in the Third Night in Śrî Nârada Pañcha râtra.

CHAPTER XI.

ON HOW TO PERFORM THE SEVÂ (SERVICE) OF ŚRÎ KRIṢṆA, THE RULES, AND THE RESULTS OF HEARING THEREOF.

Śrî Vyasa said:—Whoever worships thus Śrî Krisṇa, with his firm belief in His Godhead every morining, acquires in this world within a comparatively short space of time, a good amount of wealth, and in the end, being pure goes to the highest abode. (1)

Do the poojâ—work of Śrî Krisṇa every day and offer Naivedyam (articles of food, drink etc. with gur and water; and think them as offered in the mouth of Śrî Krisṇa. Make japam of one's own mantra one thous and eight times with great attachment and love. (2)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

While doing the mid-day japam, think that Śrî Kriṣṇa is adored by Nârada, the Risi of the Devas and by the ascetics and the Devas; He is surrounded by the cows and Gopikâs and the colour of His body is like the dense mass of clouds. (3)

Note :—The cows mean the several worlds.

The hairs on His head adorned with ornaments made of peacock feathers, His lotus like eyes, His face smiling like full Moon, His nice cheeks adorned with ornaments of gems, His beautiful nose and His charming smile are to be meditated over. (4)

His robes are of yellow color, His beautiful rows of anklets, the girdle at His waist with tinkling bells, His armlet, His clothes variegated and His body looking charming, His body besmeared with sandalwood paste. beautiful, His never fading garlands made of forest flowers make Him appear like the God of Love (Cupid). (5)

With His left hand He is holding His flute emitting sweet sounds or the stick for driving cattle. With His right hand He is ready to grant boons yielding all-desires. Thus the devotee, filled with devotion, should meditate Śrî Krishṇa, decked with excellent gems, and worship Him for attaining prosperity. (6)

Thus after worshipping Him holding the signs flag, thunderbolt, goad duly according to the aforesaid rules of initiation, articles and food etc., are to be offered to Him in golden dishes. (7)

The devotee is to perform the Homa ceremony one hundred eighttimes with milk boiled with rice, ghee and sugar and give the respective dues to the Devarṣi Nârada, the Yogis, Râkṣasas, and secondary deities with liberal heart. (8)

Meditate that His mouth is satisfied with fresh butter and Pâyasa and then make japam of one's mantra one hundred and eight times or one thousand times. (9)

He who worships Śrî Kriṣṇa, so dear to the Gopis, daily with constant devotion, is worshipped and bowed down incessantly by the Devas and all the people are brought under his control. (10)

He enjoys intellect, longevity, prosperity, lustre, and good fortune, happy sons, friends, cattle and lands and various other enjoyments and goes in the end to the abode of Śrî Kriṣṇa. (11)

Some Pundits say, as regards worshipping Him, the third period, evening or night time may be adopted for His worship. (12)

If the ten lettered mantra be counted (in the japam) in the night, then the eighteen lettered mantra should be muttered in the evening. Thus some Sâdhakas (practicers) say. (13)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

In the evening one ought to do Srî Krishṇa's poojâ in the Dwârkâ (Dvârâvati) beautified with beautiful gardens and sixteen thousand palaces. (14)

Where ducks, cranes and various birds are playing and pools beautified with various lotuses are existing and where many excellent buildings are adorning the city. (15)

There the devotee is to worship Śrî Hari seated at His ease in Kamalâsana (a kind of easy posture) on the golden lotus in the hall built with precious stones, and smiling lustre like the rising sun. (16)

Śrî Krishṇa is surrounded by the Rishis Nârada and others and is teaching to them the doctrine of the soul and is giving them lessons about His own highest Imperishable abodes. (17)

His eyes look soft like blue lotuses and expanded (like lotus leaves) and His hairs are very soft. His coronet and cap are shining brightly. (18)

His face is smiling and is very beautiful. His ear rings are nice and shaped like shark ; His breast is adorned with the marks Śrîvatsa, the Kaustubha gem and forest flowers. (19)

His breast is tawny like that of a flame, yellow ; His clothings are silken ; His necklace, bracelet and armlets are adorning His body. (20)

He is removing all the burdens of the earth and is holding in His four hands conch-shell, discus, club, and lotus. (21)

Thus meditating, one, learned in the mantras, should first worship along with angapûjâ (worshipping the body) the âvaraṇa poojâ (worshipping the attendant deities) and the second Âvarana pooja along with His queens (mahishîs) and then worship Him in the third Âvarana (third inner circle). (22)

Nârada, Parvata, Jishṇu, the honest Uddhava, Daruka (the Krishṇa's charioteer) Visvakṣena, Vishṇu, Saineya (Kârtikeya) and Garuḍa in front of all the quarters, are to be worshipped. (23)

Worship duly Indra and the guardiants of the several quarters of the heavens and the series of their attendants, their weapons ; then offer pâyasânna to them. (24)

Then offering tarpaṇam (peace-offerings) with water thinking it to be milk with sugar, the worshipper is to meditate on Śrî Krishṇa, the Puruṣottama, and repeat the mantra one hundred and eight times knowing its meaning. (25)

In all poojâs (worships) one is to offer Homa at the mid-day time or worship Him offering âsana (seat) arghya and stotra, the good devotee is to bow down to Him. (26)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Bring up the soul and locate it in the heart and then offer it to the Lord and when the soul is thus offered and when one is full of His idea, one should again worship pramâtmâ, the Supreme Spirit. 27

Here ends the eleventh adhâya in the Third Night of Śrî Nârada Pañcha Râtram.

Note:—The object of the Poojâ is to remove the impurities of the body, speech and mind and to be self-conscious, conscious of one's own immortal self or Âtman and of the Supreme Self or Paramâtmâ. Now as we are principally possessed of the body idea, we should start from the body. The several parts of the body or the parts of the fingers in the body to be touched by the devotee in poojâ or in japam are wonderfully connected with the three centres of the Suṣumnâ nerve, the lower (sacral), middle (heart) and the upper (brain) centres. Twelve such japams are made on the four fingers (thumb excluded). Repeat three times in each centre. So we get the total number of japams, nine multiplied by twelve, that is, one hundered and eight times. So the japam and poojâ is an attempt to become pure, and be conscious of one's soul; and one can then worship the Supreme Soul by one's soul and no need further remains of the External poojâ.

CHAPTER XII

How to perform the Sevâ of Śrî Kriṣṇa in the night and in the evening.

Śrî Vyâsa said:— Whoever performs in every evening thus the worship of Vâsudeva he, attaining all his desires, gets in the end the highest goal. (1)

If, in the night the worship of Śrî Kriṣṇa, the son of Devaki be performed within the circle of the Gopis, as if he is tired in the divine Râsalîlâ and His heart overpowered with the idea of His being the God of Love. (2)

Then draw His figure, pulpy, nicely circular, shining and of length measured by the extended thumb and little finger and worship Him as if He is falling on the assembly of His kindred families in the Râsa circle by His hands and feet. (3)

And think that the beautiful banks of the Jumna where the gentle breeze is blowing over the lotus (Sthalapadma growing on the soil) and carrying their shining pollens to and fro. (4)

He is playing various kinds of sports by His Divine body with His dear ones (ladies) drawn close to one another by bonds of love in the Râsa mandala (circle of dance) and where He is laughing and joking and and making others langh and joke in spacious places on the Jumna banks

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

filled with hundreds of ladies fascinated by the arrows of Cupid, and interspersed with nice fragrant flowers, radiant with white rays of the brilliant Moon, shining overhead and thus making all the places round as if white coloured, frequented with playing bees and much desired by Vidyâdharas, Kinnaras, Siddhas and Devas, Gandharvas, snakes and other wandering spirits and desired also by female goddesses (Deva kanyâs) going over nice aeroplanes. (5-7)

Being separate from each other and at the same time existing within the hands of the faireyed damsels, clasping their beloved ones, the black bees are causing uneasiness to them on their being considered as blue lotuses. At this time a wonderful sight is seen as if their own members are being cut off and separated (and thus pain is felt) (*i.e.*) they were feeling sorrow at the bereavements of their dear ones. (8)

Again when their hearts were delighted on hearing various sweet sounds, seven musical notes, mûrchhanâs and tâns,etc, then it seemed that a very sweet and charming deliberation is being excited in them (they were revelling in very sweet and pleasant thoughts)- (9)

Thus the states of bodies of these ladies were otherwise than their usual conditions. They looked as if shining like (mârakata) gems and lotuses at the time of the rising Sun. (10)

These ladies looked of a red colour like atasi flowers; their eyes looked like lotuses at the time of the rising sun and like Palâsa leaves!; their hairs looked like Golaucha creepers with new leaves on them and like the tail end of peacocks their hands looked exceedingly beautiful. (11)

The ladies with brisk eye-brows, adorned with gem earrings coming down on their cheeks, were wearing various ornaments made of gems ; and their faces were covered with veils. (12)

And with their seats on ground filled with exceedingly joyous and playful amorous articles, they were disallowing, with their hands like young shoots with fresh leaves, the black bees making sweet and indistinct sounds. (13)

Embracing the breasts of these youthful ladies, that Secondless Guru of the whole Universe, Śrî Hari, the best of the Gopas, is seen as if over whelmed with emotios of love; and His breast has become red, like the rising Sun. (14)

Thus locating the ladies within the pîtha, worship them ; where due to Śrî Kriṣṇa's, that Immutable, birthless Spirit full of Rasas (Sentiments pleasing etc.,) extension of body, they the Gopîkâs have become parts and parcels of His body. Thus thinking, worship Śrî Kriṣṇa first. (15)

Next on the sixteen petals of the pedestal of worship the excellent forms of Kes'ava and others and the aṇsas (parts) of their Śaktis and all parts in couple are to be worshipped duly. (16)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus steeped in ideas of devotion, the devotee should finish the worship of Śrî Hari; and then offer sugar, ghee, and milk and other articles to be offered, on silver plates having four parts (âvaraṇas) separated from each other. (17)

And, if the devotee be rich, sixteen Kânsya vessels are to be provided separately, in due order, having naivedyas (offerings of articles etc) with all the ingredients, ghee etc., for each separate couples (mithunas). (18)

He who being liberal-hearted worships thus in every fortnight the world Enchanterer, becomes an object of worship of all persons and in the end attains limitless fruits. (19)

He who thus worships Śrî Hari daily in every night or in every evening with devotion, gets equal fruits (results) in this life and hereafter and is saved from this ocean of world. (20)

Here ends the Twelfth Chapter in the Third Night in Jnanâmritasâra Śrî Nârada Pañcha râtram.

CHAPTER XIII.

On the result of worshipping in the night Śrî Kriṣṇa's body made up mantras.

Śrî Vyâsa said :—Whoever devotee worships in the night Śrî Kriṇṣa's body, the slayer of Madhu made up of mantras, acquires love and frindship towards all beings ; Lakṣmî Devî, the Goddess of wealth remains fixed with him and all the excellent objects desired by him (he gets Dharma, Ârtha, Kâma and Mokṣa) come to him and yield happiness and pleasure and thus determine his Karmic effects. (1)

Now is being described how the aforesaid procedure of tarpaṇa etc., after the worship of the Supreme Puruṣa had been completed, bears fruit, even in the absence of the worship, by those persons who perform sakâma actions, desiring the fruits thereof. (2)

After doing the tarpaṇa of the pîṭha mantra, invoke once Śrî Kriṣṇa's Śaktis in that pîṭha ; and worship Him with water and with other articles that are worth being desired. (3)

Next shew Dhenumudrâ and throw water on the articles by which tarpaṇa is to be done and with folded hands please Him, offering the articles that are placed on golden dishes, (4)

On performing tarpaṇa ceremony, three times a day, twenty-eight times at a time ought to be done ; again during each of these times the attendant families of the Deva to be worshipped ought to be pleased with tarpaṇa or peace offering once. (5)

In the morning curd and gur ought to be used ; in the mid-day milk and other articles are assigned. (6)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

At the end of the mantra and name attach the dvitîyâ vibhakti and then utter the word tarpayâmi, until poojâ (worship) is finished. (7)

Then, becoming pleased, throw a little water on one's ownself and drink (sip) a little water, and on that water make japam of the mûla mantra (seed mantra) and then with one pointed heart make japam of the mantra (on one's heart). (8)

The articles for this ceremony are to be different from the articles that are fixed for Kâmya tarpaṇa (peace-offering with results asked). Thus they should be collected. (9)

Please Him with sixteen sorts of articles; on presenting Him the eleventh article, offer milk in the begining and in the end and offer water once and worship Bhagavân Śrî Kriṣṇa with devotion. (10)

Pâyasa (milk and sugar and rice boiled), Gauṛîya rice, milk, curd, fresh butter, ghee, plantain, mochâ and cakes, etc, and various other articles are to be offered to Him. (11)

Thus with lâja (fried rice), these sixteen sorts of articles are to be offered with sweetmeats after offering milk (Kshîr) in the aforesaid manner. (12)

Thus whoever offers these articles (4×7) twenty eight times daily with one minded devotion to Śrî Hari, obtains within his clutch all the wealth and, like the articles that are within the space in front of him in the poojâ ceremony, all are attained by him. (13)

Offer Him pâyasa of fresh pure milk (boiled with sugar and âtap rice), curd, fresh butter and rice boiled in ghee and milk, coarse sugar, honey etc., nine sorts of articles as a peace-offering (tarpaṇam) twelve times. (14)

This tarpaṇam is to be performed eight hundred times; but every time this can be modified to suit the particular occasion. (15)

Consider these all nectars; and if one can please Śrî Kriṣṇa, the bestower of liberation (mukti) glorying in His own abode, the devotee gets within his clutches all the eatables, clothings, wealth, grains etc., with servants. (16)

As many times the devotee performs tarpaṇam, so many times he mutters japam of the mantra; for it is by tarpaṇa only that all the objects that are to be achieved, are fructified into action. (17)

Whichever Brâhmaṇa gets his food by begging, he should go out himself begging, becoming the devotee of Śrî Kriṣṇa and the Sun, and worship duly by curd and ghee etc., Śrî Kriṣṇa, the son of Nanda who gives pleasure to the Gopîs; and then he gets easily plenty of Bhikṣâ (food by begging); *i. e.*, though he is without any desire, he will get plenty. (18)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

While performing the poojâ, the devotee should write within the centre of the hexagonal (six angled) lotus and its karṇikâ (pericarp of the lotus) Kâmavîja (Klîm) and the six lettered mantra and Śakti and Śrî and rakṣaṇa and frame the ten-lettered mantra in each case. (19)

Note—Klîm Kriṣṇâya namaḥ is the six lettered mantra.

Śakti—Hrîm

Śrî—Śrîm.

Rakṣana—Rakṣaṇa

Hrîm Śrîm Rakṣaṇa Kriṣṇâya namaḥ is the ten lettered mantra.

Hrîm Śrîm Klîm Rakṣa Kriṣṇâya namaḥ may be the ten lettered mantra.

After this, draw the beautiful form with navel, like the sthalapadma (a kind of lotus on the tree growing on the ground); write, with a golden pen, the Gopâla mantra with go-rochana (a bright yellow pigment prepared from the urine or bile of a cow or found in the head of a cow). (20)

The aforesaid mantra brings the three worlds to subjugation; hence the chief devotees should use this for Japam; self protection, name, and fame, sons, lands, wealth, lustre and fortune, and infallible vigour (potency) are thereby acquired. (21)

If this mantra be meditated upon and muttered (repeated so many times), insanity due to ghosts etc, loss of memory, epilepsy, poisoning, falling into swoon, vagrant wanderings of the mind, fever etc., are soon cured. (22)

Klîm, Kriṣṇâya namaḥ form the sixlettered mantra and ought to be suspended on the breast. (23)

Very active and brilliant in play, knowing all mâyâ (fascinating, ect), with head newly decorated *i.e.* such are the Saktis parâ (highest), subtle constant, and of the nature of Sambit (intelligence). (24)

Śrîm is the seed mantra of Laksmi. From this firstly eighteen lettered and then twenty lettered mantras are framed. (25)

Asthi—the letter s'a

Agni.—the letter ra

Govinda.—the letter î

The daily poojâ of Sri Hari is done in Sâlagrâma stone, gems, precious stones, and in Yantras (diagrams) and in maṇdalas (enclosed circular spaces); never on ground. (26)

Thus he who performs, japam, homam, worship, tarpaṇam and sticks himself to any one mantra and worships Śrî Kriṣṇa, the Bestower of liberation, he easily gets all the enjoyments and, in the end, goes to the region of Viṣṇu, free from all impurities.

Head ends the Thirteenth Chapter in the Third Adhyaya of Śrî Nârada pañcharâtra jnânânmrita. (27)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER XIV.

On the equal (similar) application of the above two mantras.

Vyâsa said:— Now I am stating how to apply equally the above two mantras; the endless efficacy of them ; and I am mentioning about the other mantras also. (1)

I bow down to that son of Devakî, Śrî Kriṣṇa just born, of the, colour of the rising sun, wearing yellow robe and holding conchshell, discus, club and lotus. (2)

Thus meditating one should make one lâkh japam in the Brâhma mûhurta, in the early morning, and perform homa ten thousand times with Palâsa flower brought by one's own hand. (3)

Whoever acts, with undivided attention, according to the above directions, with any one of the above two mantras, attains memory, intelligence and understanding and strength and becomes a poet and orator. (4)

When the devotee, by repeating the mantra, and making its japam, becomes one with the Deity of his mantra, he gets the result of meditation and homa and then takes refuge always at the feet of the mukti giver Śrî Kriṣṇa. (5)

"I am taking refuge unto Mukunda" thus saying one has to remember the Riṣi Nârada of the ten lettered mantra, Gâyatri chhanda and Mukunda Devatâ (6)

Rising early in the morning, if one makes japam one hundred and eight times, within six months, the devotee, full of Bhakti, retains whatever he hears and can reproduce that afterwards directly. (7)

One is to remember that Śrî Kriṣṇa has got the full Divinity summed up in brief in His divine Body, is tending cows, of a child-like nature, of blue colour and situated in the lap of His mother. Thus one has to think and make japam. (8)

Whoever performs homa ten thousand times by ghee, will acquire unflinching faith, devotion and peace. (9)

All the actions of the mantra are performed with Vâyu vîja (yam (and then uttering Vâlalîlâtmane hum phaṭ namah. (10)

One has to make japam, gâyatri being Nalakûvara Vâla Kriṣṇa, the Riṣis etc are the Siddhas. (11)

Think Kriṣṇa as liying on a child's bed, crying, and being asked by the Gopîs to drink milk; thus thinking, whoever performs tarpaṇam, gets himself amply compensated. (12)

After the words amunâ anurûp utter the word rasa rûpa " say that we are bowing down to Śrî Kriṣṇa, the Lord of our food. (13)

"Amunâ anurupa rasarupam namaḥ mama annâdhipataye namaḥ annam prajachha svâhâ" is the 30 lettered mantra.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Take anna (food), svâhâ. Thus recite the thirty lettered mantra by which food is given. Nârada is the Riṣi of this mantra and anuṣṭup is the chhanda. (14)

In case of afflictions caused by Bhûtas (ghosts), Vâlagraha (any demon or starry influence teasing infant children), madness, loss of memory etc, the man who is thus afflicted should recollect within his head Śrî Kriṣṇa, sucking the breast of Putanâ; and then make japam of the mantra. (15)

Thus all the bad symptoms disappear and the child ceases crying and the demons or bad influences quit him immediately and fly away. (16)

Then offer homa on fire, thinking fire to be the face of Śrî Hari, the destroyer of Pûtanâ, with Tulasi manjari (flowers and five gavyas, cow urine, cow dung, curd, ghee and milk in certain proportions. (17)

With excellent products of milk, fill the jars and use them in inauguration ceremony (abhiṣeka kriya) and offer them for prâṇa purpose. Then try your best to make Japam (mutter the mantra) one thousand times. Thus all the malign influences will be averted (by the vibrations of the mantra sound) (18)

With the eighteen lettered mantra united with hum, phaṭ, svâhâ and mentioning duly the Risi, etc., the Brahmagâyatri ought to be duly made use of in averting the bad influences of evil planets. (19)

Meditate also the cart upturned by Śrî Kriṣṇa's lotus feet and then make Japam ten thousand times of any one of the above mentioned two mantras for averting all evils. (20)

The child Śrî Hari has got in His two hands curd and payasa and on His neck, a necklace of tinkling bells and vyâgranakha (a kind of perfume or it may mean a tiger's claw) are adorning. (22)

Thus meditating one has to perform homa ceremony into fire with Śatavîryânkura and other articles and milk and ghee etc., and mutter the mantra one lakh times. (23)

Then pay the fees to the Guru and feast the Brâhmaṇas. Thus the Bhaktas (devotees) live undoubtedly one hundred years, free from all diseases. (24)

Here another ten-lettered mantra with 'Śrî Puruṣottama' is used. "O Visnu! O Lord! Give me long life" thus the Lord is to be addressed. (25)

Here another mantra with thirty two letters with the word namah exists. Nârada is the Risi of this mantra; anuṣṭup is the Chhanda and Śrî Kriṣṇa is the Devatâ. Now His angas (attendant deities) are being described. (26)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sûrya (Sun), Bhûtendrîya (the elements and the organs of senses), Vasus, Eyes, âtmâ, the Great Light, Vidyâ etc., are duly worshipped in turn. (27)

Make japam of this mantra one lakh times and perform homa one thousand times with pâyasa (milk boiled with rice and sugar), offer durba grass. Thus longevity is attained. (28)

Try to practise with another mantra, remembering Śrî Kriṣṇa as rending asunder Bakâsura with His two hands ; and repeating His names He had in His childhood. (29)

Thus finishing one's japam one is to take one's bath applying "til" oil on one's body ; and here one ought to repeat the mantra "Vâlabapuṣe svâhâ." (30)

While protecting cow-herds and taking other cattle to grazing pasture, one is to meditate and worship Śrî Krîṣṇa wearing a cow herd's dress and playing with His flute. (31)

The eighteen-lettered mantra of Vâsudeva, wearing a coat of armour has Nârada for its Riṣi, Gâyatri for its chhanda and Śrî Krîṣṇa for its Devatâ. (32)

The experienced devotee is to remember Śrî Krîṣṇa, in case he be afflicted with disease called Kumbhinasa or be bitten by a snake on his head ; and he will be cured by Śrî Krîṣṇa, the protector of all calves. (33)

On that think that Śrî Krîṣṇa is dancing on the centre of the raised hood of Kâliya serpent ; and think also that Śrî Krîṣṇa is showering nectar by His eyes ; and that He is thus an object of sight of the ladies. (34)

Therefore to destroy the effect of any poison, threaten by raising the forefinger of the left hand and remembering the crusher of the Kâliya serpent, fill one jar (gharâ) with water and think that it is cleared away of the poison. (35)

Make japam twelve hundred times, sprinkle with water and inaugurate the serpent and become happy. On the middle of the hood and on the middle Kâru (artistic work), recite the two lettered mantra. (36)

And speak "that the son of Devaki is dancing on it" and bow down to the sound that you seem to hear of His dancing. (37)

In case of tooth-ache, think yourself as falling on the lotus-feet of Śrî Kriṣṇa, and remember the Riṣi Nârada, and utter the mûla mantra (seed mantra) (38)

The Chhandas (metre) of the above mantra is anuṣtup, Sri Kriṣṇa, the Trampler of Kâliya snake, its Devatâ, one lâkh japam, and ten thousand times homa or casting ghee on fire ought to be performed. (39)

The worship of Anga Dik-pâla Devatâs (deities of the several quarters of the sky and body) ought to be performed with clothings ; and on them

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

all the aforesaid acts tending to destroy the effects of poison are performed. (40)

There is no other mantra than this to destroy the poisonous effects. In this mantra guṭikâ, Dhenuvâri and the several parts of the Kalpa vriksa come down as medicines. (41)

The antipoisonous remedial medicine is taken as a mixture internally and applied as an ointment by the help of this mantra; and at that moment it is incumbent that one would remember Srî Kriṣṇa, the Upholder of the Gobardhana mountain, the all powerful and mighty. (42)

Taking hold of the bamboo by the right hand, one ought to meditate Śrî Hari and repeat His name and then can go out without an umbrella. (43)

No fear will arise out of rains, strong wind and thunderbolt, and if one rembers one's iṣṭa mantra, all attempts, however powerful, to do injury would turn out futile. (44)

If the above mantra be muttered ten thousand times, then certainly no rain falls. And here one ought to remember Śrî Kriṣṇa, playing merged in the Jumnâ river. (45)

And perform tarpaṇam (10) ten lakh times, meditating Śrî Kriṣṇa drenched with sprays of water, thrown on Him by His beloved ladies. (46)

By this, rain will come to pass, even if it be out of season; and if He be remembered, the boils on the head and fever etc., will be cured. (47)

If a body be burning and if there be unconsciousness (moha), making japam for a short while, brings relief; or the powerful Pradyumna riding on the bird Garuḍa comes out to relieve him. (48)

If one wants one's fever to subside, one is to meditate the Deva Achyut and perform Homa; if it be a case of bhautik fever, then one should recite the mantra over one's head. (49)

At this, the fever, though incurable, will subside within a few seconds; and, as aforesaid, one should make poojâ (worship) of Him in Fire with fuel of dimensions equivalent to four fingers. (one finger equal to two inches and a half or three inches). (50)

For the allaying of fever, one ought to remember Śrî Hari; the remover of sorrows of Bhîṣma, whose heart was rent asunder by sharpened arrows and perform homa with sugarcandy (sweetmeats). (51)

And to appease any disease, one ought to remember Śrî Hari and touch the diseased person with one's hand. Śri Hari the deliverer of the son of Sandîpanî Muni will prevent him from meeting with unnatural death. (52)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Moreover one one is to perform homa ceremony ten thousand times with bits of creepers (latâ Khanda) and meditate Him, and remember the deliverer of the dead child of the Brâhmaṇa Sandîpanî. (53)

And, for the increase of children, one is to make japam of any of the aforesaid mantras one lakh times and perform homa on a special fire ten thousand times. (54)

And for the longevity of the child, worship the above God in the night with fruits and honey and with jar filled with the juice of the Kṣîra tree. (55)

Mutter japam ten thousand times and inaugurate the lady with water, twelve times in the morning. Thus, even if the lady be barren, she will give birth to long-lived children, free from disease. (56)

Even in case when children, being born, die away such children continue to live. (57)

And this water of inauguration ceremony, the women, desirous of sons, should drink on breaking her fast, after muttering her mantra one hundred and eight times ($12 \times 3 \times 3$ times) and thus making the water holy for the period of one month and should say :—" O Devaki's son !" (58)

O Govinda ! O Vâsudeva ! O Lord of the Universe ! (58).

Give me son ; I take refuge unto Thee : after this, think that the country that was trembling for Thy enemy Kâs'irâj has been conquered away from him and he is being burnt up by Thy energetic strength ; thus thinking Śrî Hari in one place, perform homa ceremony for seven nights with mustard seed. (59-60)

Think again thus that every thing is destroyed when this God Śrî Kriṣṇa, the Master of all actions, becomes angry ; and that Śrî Kriṣṇa is sitting in the beautiful hermitage, beautified with Badari (plum) trees etc., and is touching the body of Ghaṇṭâkarṇa with hands and feet. Thus meditating, perform homa ceremony with til (sesamum) and honey. (61-62)

For the pacification of all sins and for the beauty of the body, one should meditate the above mantra and remember Śrî Hari, the enemy of Rukmi and Vala, addicted to gambling (playing with dice). (63)

Employ the seasonal gur obtained from molasses according to rules of initiation in the homa ceremony and meditating Achyut Bhagavâna as having fire burning in His mouth and riding on Garuḍa and throwing arrows, recite seven thousand times any one of the above mentioned mantras. (64-65)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus within seven days the enemy will be disquieted and become sad. And in this case meditate the Devatâ eating kapittha fruit (the wood apple) and the uplifted young one. (66)

If this be made japam ten thousand times, immediately the enemy becomes disquieted. Mutter this mantra and meditate Śrî Kriṣṇa, the Highest spirit, the Destroyer of Kamsa and descending from the raised platform. (67)

Thus Śrî Kriṣṇa got Kamsa down from the platform and took away his life. Perform homa dedicated to Him; and for tarpaṇam (peace offering) perform the simple homa only ten thousand times. (68)

Thus even if the enemy had eaten amritam (*i.e.*, become immortal) he will certainly be killed. If the above ceremony be performed with *neem* oil and rice, the above result is also obtained. (69)

To kill the enemy in a moment, become pure in the night and perform homa with herons, bones and Kârpâs cotton and other articles, that is, an aggregate of three spices (black and long pepper and dry ginger). (70)

Rather to quell down an enemy, perform homa with castor oil and for killing, make japam ten thousand times. (71)

Or becoming calm and quiet and desirous of victory make homa as before; for peace, with pâyasa (rice boiled with milk and sugar) and mutter the name of Śrî Hari, the stealer of Pârijâta one hundred thousand times. (72)

Remembering His name brings nowhere defeat to the devotee. The above mentioned Hari is giving advice and explaining the meaning of Śrî Bhagavatgîta to Arjuna in Vyâkhyâ Mudrâ. (73)

For the increase of Dharma (religion) and Equality, think Śrî Hari seated in the chariot; and thus if any one performs homa one lakh times with Palâsa flower and honey, he becomes learned in all the Śâstras, and he becomes a poet and expounder of the Śâstras and sees things beyond, becomes expert and competent. But one must think of His Form as encompassing all this universe and lustrous as that of tens of millions of Suns. (74-75)

Ornaments are adorning His lotus feet, looking like Fire and Moon. (76)

Holding various weapons and extending Himself throughout the universe, He has come down as an Avatâr to protect continents, countries and village. (77)

Meditate Him thus with great love; and mutter any one of the above mentioned two mantras; or recite the mantra named Arjuna Riṣi and locate mentally in heart His lotus feet. (78)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The chhandas of this is Triṣṭup; the Devatâ is Viṣṇu, of the form of the universe; and its application is for the purpose of japam. Then reciting Gîta Mantra, make japam of Hriṣîkeśa etc., perform homa for the appeasing of all sorts of obstacles and for the preservation of all things. (79)

Here ends the fourteenth adhyâya in the Third Night of Jnânâmrita sâra of Śrî Nârada Pañcharâtra.

CHAPTER XV.

Other secret matters regarding Śrî Kriṣṇa, the husband of Kamalâ for attaining undying wealth and on mantra, Pujâ and Homa.

Śrî Vyâsa said:—To attain undying wealth, I will now describe very secret matters and rules regarding Śrî Kriṣṇa, as showing His mercy. Here Kuvera and others are necessarily worshipped. (1)

There are in the city of Dwârkâ, many houses shining like thousand suns and sufficient lots of Kalpavrikṣa trees, interspersed in the hall built of precious gems and stones. (2)

The dazzling jewel pillar in that city and on the outside smiling sweet garlands of flowers and clothes adorned with various gems and jewels are looking exceedingly beautiful. (3)

Close by the Padmarâga country, a river all of gems is flowing and there the gems are constantly coming out. Consequently the ladies there for the bath are being troubled with the bindings of their clothings being constantly loosened. (4)

It was looking very grand when all sides were illuminated with rows of lamps, all made of gems and jewels; and the rays of the rising Sun fell on the throne also, all built of jewels and gems. (5)

There on the throne, was sitting Śrî Kriṣṇa of the golden colour and shining like millions of rising moons, suns, and lightnings. (6)

All the parts of His body were all beautiful without any defect; He looked polite and modest and was adorned with all ornaments. He was wearing yellow robe and there were conchshell, discus, club and lotus in His hands. (7)

Invoking Him ought to be done on His left foot, touching with its fore part the jar always shining and built of gems and jewels. (8)

Rukmiṇî and Satyabhâmâ were fetching water in that jar and were standing on His right and left side and pouring water on His head and inaugurating Him. (9)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Nâgnajîtî and Sunandâ and Mitrabindâ and Sulakṣaṇâ were behind them. (10)

From that jewel river Jâmbuvatî and Susîlâ were following them, filling with water the jar already containimg gems and jewels. (11)

On the outer court sixteen thousand women were merged in meditation and desirous of inaugurating Śrî Kriṣṇa with water from the jars filled with gems and jewels. (12)

On the outside court, the Vriṣṇi people got aṣṭanidhis (special sorts of gems) in full quantities with them and, coming forward, were distributing them to those who were begging wealth. (13)

Thus meditating Śrî Kriṣṇa, the Highest Spirit, the devotee should commence making japams. Here the devotee has to perform homa and japam forty thousand times with ghee (clarified butter). (14)

The eighteen letered mantra with Śrîm and Hrîm is for all the siddhis of the three worlds. (15)

The Riṣi (Seer) of this mantra is Brahmâ, the chhandas is Gâyatrî, the Devatâ is Śrî Kriṣṇa and Vijâ and Śakti should be thought of as before. (16)

Now is being stated the mantra, declared by Sanat Kumâra ; the pîṭha nyâsa etc., should be performed in due order as stated before. (17)

The Ṣaḍanga nyâsa on the two hands; and the Vyâpaka nyâsa are to be first performed ; then mâtrikâ sampuṭa is to be performed with the above mantra. (18)

According to the rules of Samhâra and Sriṣṭi nyâsa, arrange ten tattvas in proper positions on the body and then locate the mantra varṇas within the body. (19)

Perform nyâsa as in sriṣṭi nyâsa on head, forehead, between the eye brows, eyes, ears, nose, face, cheeks, arms, breast, lips (beak), navel, organ of generation, waist, thighs, shanks, heels and feet. (20-21)

Make Sthiti nyâsa five times in the heart etc., and Samhriti nyâsa five times on feet etc., and meditate five times. Thus sthityanta Murti Panjara nyâsa (up to the end of sthiti) are performed. (22)

After performing sriṣṭi and sthiti nyâsa, the Ṣaḍanga nyâsa is to be performed. The mantras to be used here are the three lettered, four, five, seven, or eleven lettered mantras. (23)

Making Kirîṭa mudrâ, make digbandhana as before and meditate as stated before. Then worship the Body in Murti Panjara. (24).

Or in case of worshipping Visnu, the mantra will be as follows. Plaster the earth with cow-dung and locate pîṭha (place of worship raised) in this. (25)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

After applying sandalpaste and other necessary things, draw the eight petalled lotus, and within the Karnikâ (pericarp) draw the hexagonal figure, and try your best to invoke therein the Deva Manmatha (Kâma Deva). (26)

And encircle it well with seventeen letters and on the east, south-west (nairrit) and south-east (agni) corners write clearly the seed mantra of Śrî (*i.e.* Śrîm). (27)

And within the sandhi (connecting link) and Kes'ara (the filament of a flower) write three times each the six-lettered mantra and on the eight petals write the Kâma gâyatri mâla. (28)

On the outer door (court) write vîja mantra six times each, encircle it with mâtrikâ letters and on all sides of the petals on the outside, mark the image of the earth (bhûbimba). (29)

Whoever writing this mantra on a gold plate practises Sâdhanâ or holds it (on his body) and keeps it, he is worshipped by the Gods even who are worshipped by all. (30).

Kâma Devâya Vidmahe, puṣpavânâya Dhîmahi, O Kâma Deva! direct our understandings to Him (goodness)—this is called the Kâma Gâyattrî. (31)

Repeat this Gâyatrî, and, before repeating the Gopâla mantra, utter this "Janaranjanâyai Kâma Devâya Sarvajanapriyâya namaḥ." (32)

Uttering the above say "Sarvajana Sammohana Jvala Jvala prajvala prajvala hridayam mama Vas'am Kuru s'iva:." Thus the forty eight lettered Kâma mantra will be completed. (33-34)

Before the commencement of japam write down the seed of Kâma mantra, that brings the three worlds under control, on the ground and encircle it with square yantra and adorn it with eight vajras (aṣṭa vajra). (35)

Worship the pîṭha as before and make sankalap with pauruṣî mantra and invoke the Deva Achyuta with devotion. Thus the worship will now be duly effected in all actions (that follow). (36)

Make nyâsa again from âsana (seat) up to âbharaṇa (ornaments) and worship as before with mûla mantra the conchshell, discus, club, lotus garlands, the sign Śrî Vatsa, Kaustubha, etc., scents, flowers and rice. (37)

First worship properly the Anga Devatâs in all the corners commencing from the Sout-East, etc, then purify at a time one's head, tuft of hair on the head, coat of armour, eyes, in due order. (39)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

In this mantra Vâsudeva, Samkarṣana, Pradyumna, Aniruddha, Agni etc., are located in the centre of the petals. (40)

And Śânti, Lakṣmi and Sarasvatî and Rati are located at the several petals presided by the quarters of the sky. Next the eight queens are to be worshipped. Rukmiṇî and others will be seated on the ends of the leaves on the right and on the left side only. (41)

Next sixteen thousand queens are to be worshipped; afterwards Indra, etc, Mukunda etc., Makarânanda and tortoise etc., are to be worshipped. (42)

Afterwards Śamkha, Padma and the eight Nidhis (treasures) are worshipped in due order; Indravajrâ and other attendants, is worshipped (next) on the outside. (43)

Thus when the Deva Achyuta with seven âvaraṇas are worshipped with great love, perform tarpaṇam with water mixed with curd, milk, sugarcandy and ghee. (44)

Offer to Śrî Kes'ava a royal offering; sing hymns to Him and bow down to Him and then locate Śrî Kriṣṇa with his relations &c. in your heart. (45)

After assigning the soul to its proper place and worshipping it duly and making oneself one with it, repeat and make japam of the twenty-lettered mûla mantra after installing with gems and meditating it. (46).

Whoever worships this mantra with japam, homa, poojâ (worship), and meditation, gets his house always filled with gems, gold, and corns duly. (47)

The world comes under him; all the corns are under his control and he is surrounded with sons and friends; and in the end he attains the best goal. (48)

Worship Govinda in Fire with white flowers, rice and ghee; and perform Homa ten thousand times, and hold the ashes thereof on the head. (49)

He will thus have his food increased and all the women under his control; and, in this matter, he will have to perform homa one lakh times with ghee (or red lotus) with honey. (50)

His wealth and property become like those of Indra and all his business executed well in an orderly manner. One ought to perform homa to Śukra with flowers for attaining white clothings, etc. (51)

He is to perform homa daily with honey and ghee three times and with sugar and honey one thousand and eight times. Thus he will become the priest of a King. He is to mutter the ten-lettered and eighteen lettered mantra, to meditate and perform homa, etc, accordingly. (52-53)

CC-0. In Public Domain. Funding by IKS-MoE

 Digitized by eGangotri and Sarayu Trust.

Next the following mantras are to be muttered Aim, Klîm Kriṣṇâya hrîm govindâya râm Gopijana ballabhâya om svâhâ, forms the twenty two lettered mantra. The Ṣaḍanga, Riṣis etc., of this mantra are like those of the eighteen-lettered mantra. (54-56)

For name, fame and acquisition of things, the twenty-lettered mantra ought to be worshipped; and think here that the left hand is raised to hold the books, the par excellence of all wealth. (57)

With his right hand he is to hold the rosary and crystal beads symbolising the mâtrikâs and then worship. (58)

Always worship Śrî Hari singing, who is of a blue colour, wearing yellow robes, soft and beautiful, wearing ornaments made of peacock feathers, omniscient and worshipped by the Munis who know all. Thus meditating, the devotee becomes the lord of the ladies with regard to dress and enjoyments, and houses, etc. (59-60)

Make japam of this mantra of Śrî Hari four lakhs of times. The mantra knowing person should control himself well and perform homa forty thousand times with Palâsa flowers and delicious fruits. (61-62)

By this act he will surely acquire siddhis (power and success).

Concentrating his intellect on whatever branch of learning he begins to practise, his words flow, like the Ganges, in prose and poetry. He is known as a great Pundit in all the Vedas and Purâṇas. (63)

He gets excellent wealth and, in the end, goes to the Highest place. He should utter the following mantra Śrîm, Hrîm, Klîm Kriṣṇâya Govindâya (namah). (64)

The letter Hrîm is said to be Brahma Gâyattrî. Its Riṣi is Kriṣṇa and with eighteen letters its Sadanganyâsa is stated. (65)

In the act of worshipping with twenty letters, one ought to perform japam, meditation (dhyan) and homam and worship. The devotees who want wealth and influence should adopt this mantra. (66)

Śrîm, Hrîm, Klîm angajanmasakti ramâya is said to be another ten-lettered mantra. (67)

In worshipping, the said twenty-lettered mantra is to be meditated like the act of angapujâ (worshipping the attendants). (68)

Now think the Deva Achyuta to be the Giver of boons and fearlessness and as embracing the beloved ladies with hands, soft like lotuses, and holding the discus and thus meditate Him. (69)

Make japam ten lakhs of times and perform homa with the above mantra one hundred thousand times. Thus men acquire siddhis, powers, wealth, happiness and fortune. (70)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

There are three other mantras with klîm, hrîm and Śrîm prefixed. The Anga of this mantravarna, Riṣi, etc., are the same as those of the aforesaid ten-lettered mantra. (71)

Śrî Kriṣṇa holding conchshell, discus, bow and arrow, noose, goad, of the colour of the rising Sun, and holding with His hand the flute, and, playing sweet notes on it, is to be meditated. (72)

To meditate on the Âdi Gaṇas (the first and innermost circle of Devas, the) twenty lettered mantra is to be accepted and to worship the attendant deites and the ten Dikpâlas (regents of the quarters) in the third circle, the ten lettered mantra is to be accepted. (73)

And muttered five lakhs of times and homa is to be performed with pâyasa fifty thousand times. Then the mantras giving wealth and beauty to men are fructified (that is, give wealth and beauty.) (74)

Here ends the fifteenth adhyâyâ on mantra pujâ and homa in the Third Night jnânâ mritasâra of Śri Nârada Pañcha Râtram. Here ends the Third Night.

Note:—Where do Śrî Kriṣṇa and the other Devas reside? Have they forms?

The Devas all exist perfectly manifest in their causal bodies in mental and buddhic planes. They become partially hidden, when they come down and assume the subtle bodies; but, then, we see more powers manifested in them. The Devas are all real and true.

The Devas have got forms which become visible to men in their hearts and in the Âjnâ Chakra, if they believe and will to see. And these forms generally vanish, when the mind is translated to Sahasrâr; in the brain, the Great Holy Light then remaining alone, whence these Devas come out again. These Devas can assume any form at will, and can become visible in the same way that we generally see things here outside us. It is to be noted that they can assume any form, whether of men, beasts, plants or inert substances, as stones etc. On many an occasion, the devotee feels the presence of the Divinity, he is invoking, in photos, images, stones, air, water, fire, etc, in the form of pure, ethereal lights playing miraculously. Even he hears the Devas talk in a very soft whispering voice.

Śrî Kriṣṇa lives in Vrindâvan, in the heart. He lives also in Âjnâ and in Sahasrâra. There is also the Vrindâvan Dhâm, higher in the celestial regions.

Śrî Mahâdeva lives in Kailâs' where the three vital currents Iḍâ Pingalâ, and Suṣumnâ meet in Âjnâ and in Sahasrâra.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Brahmâ lives in the navel in the Maṇipur (solar) plexus.

The several minor Devatâs and the devotees live as attendants of these Devas.

Human beings go after death to the Pitri Lokas, where the Fathers live; and live cheerfully there with the Pitris; or they go after death to the Devas and live there as their attendants, according to their inclinations to the particular Devas and to their particular regions. Or they go to Heavens, Svarloka and live as companions of Indra, Vâyu, Agni, Varuṇa, etc. And if their Karmas be bad, they go to the lower regions, the Preta Loka, the lower astral or to hell, to expiate their Karmic effects.

The Devas possess organs, mental organs, very powerful and far more generative than our physical organs. They can project their organs to an immense distance or contract them and reduce to potential zero point. They possess halos of various colours, extending to a long distance. They have eyes, ears, nose, mouth, belly, generative organs, anus, and feet; but the actions of these are very fine, and manifest in causal or subtle planes and cannot be perceived by gross instruments of ours. But when our state here becomes finer, subtle, causal (as in sleep), we see them in a fine, subtle, or causal state. The Devas can assume physical bodies too.

It is on great occasions of the birth-day anniversaries of Śrî Kriṣṇa, Śrî Ram Chandra, Srî Ram Kriṣṇa, Śrî Gaurânga, Śrî Śiva Râtri day, we see the luminous personages of the great souls in our mental eye. These moments are all observed as very sacred; Why? Because the births in ourselves, then, of Higher Minds are, indeed, a matter of joy, festivity, when Knowledge expands, love increases, and lower passions dwindle. And such births do occur on those great occasions, consciously or unconsciously, to those that attend such festivities.

May our minds become pure, enlarged; our strength increased, our falsehood and cowardice vanish, our love for God and all that are good increase, and ourselves become free and independent of lower passions, selfishness, and of everything of the sort.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

THE FOURTH NIGHT.

CHAPTER I.

One hundered and eight names of Śrî Kriṣṇa as propounded by Śrî MahâDeva to Nârada for devotion and liberation (Bhakti and Mukti).

Śrî Mahâ Deva said:—O Devî! Listen to the one hundred and eight names of Śrî Kriṣṇa, the Supreme Spirit, that I will say to you presently for Bhakti and Mukti (devotion and freedom). (1)

This wonderful piece of news was spoken by Ananta Deva to Earth, O Lotusfaced! when in days of yore, the earth was delivered (from Pâtâla) (2)

There is no praise (stotra), austerity, learning, place of pilgrimage or superior practice better than this. (3)

Know these, O Devî, to be the same that Sâmaveda occupies among the Vedas; as Mathurâ, amongst places of pilgrimage, as Kâs'î amongst the kṣettras and the ten-lettered Śri mantra amongst all the mantras. (4)

Know these one hundred and eight names as superior as I and Thou are reckoned amongst the Vaiṣṇavas and the Vaiṣṇavîs, as sannyâsa is reckoned amongst the fourfold divisions of life (âs'ramas); as Kapila Deva is amongst the siddhas. (5-6)

As thunderbolt is amongst the weapons, as kâmadhenu is amongst the cows, as mind is amongst all the other ways of thinking and acting. (5-6)

Therefore I say this unto thee; hear with attention. At this the earth bowed down to Ananta Deva, whose self is that of Samkarṣaṇa. (7)

With supreme devotion he asked the one hundred and eight names of Śrî Kriṣṇa, the Lord of Ramâ for the mukti of all mankind. (8)

Bhûmi (Earth) said:—In the Kriṣṇa incarnation Rohini and Balarâma and Thy self have rendered the births of men that inhabit Śrî Vrindâvan grand and honourable. (9)

There are various names and surnames of Śrî Kriṣṇa who had taken up His body in course of Leela (Divine sport). (10)

Since a long time, I have been desirous of hearing the principal names out of them. Therefore if you know those names, rendered in verses, suited to purposes of hymns, of Śrî Kriṣṇa, the same self as Samkarṣaṇa, that are considered as par excellence in the three worlds, describe them to me. (11-12)

Śrî Ananta Deva (Śeṣa) said:—O Thou Earth, excellent and handsome, I know His names that bestow mukti and eight siddhis (powers) animâ, etc, and that are the most auspicious. (13)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

They destroy millions of mahâpâtakas (great sins) and yield the fruits of all the Tîrthas as well of all japams and yajnas (sacrifices) and destroy all hosts of sins. (14)

O Devî ! Hear from me the one hundred and eight names from my mouth. Thereby the fruit is obtained that is got by reciting them for long long times (*i.e.*, for ever). (15)

If one name of Śrî Krishṇa be repeated only once, it yields the same fruits as above. So hear this stotra (names) leading to great merits and destructive of all sins. Of the one hundred and eight names of Śrî Krishṇa Śrî Śeṣa is the Riṣi, the chhandas is a Anuṣṭup, Sri Krisna is the Devatâ, and its application is in repeating one hundred and eight names of Śrî Krishṇa. (16)

OM

Śrî Krishṇa, Kamalânâtha, Vâsudeva, Sanâtana, Vasudevâtmaja, Punyalîlâ, mânuṣa vigraha. (17)

Śrîvatsakaustubhadhara, Yas'odâvatsala, Hari, Chatur bhujâtta Chakrâsigadâ Śamkhâmbujâyudhah. (18)

Devakînandana, Śrîpati, Nandagopa Priyâtmaja, Yamunâvega samhârî, Balabhadra priyânujaḥ. (19)

Putanâjîvitahara, Śakaṭâsurabhanjana, Nandavrajajanâ nandi, Sachchidâ nandavigraha. (20)

Navanîtanavâhârî, Muchukundaprasâdaka, Ṣoḍas'astrîsahas'resa, Tribhanga, Madhurâkrtii. (21)

Śukavâk, amritâbhdîndu, Govinda, Govidgaṇapati, Vatsapâlanasanchârî, Dhenukâ sura bhanjana. (22)

Triṇîkritatriṇâvarta, Yamalârjunabhanjana, uttânatâlabhettâ, tamâla s'yamalâ kriti. (23)

Gopagopî 'svara, Yogî, Sûrya koṭisamaprabha, Ilâpati, Paramajyoti, Yâdavendra, Yadûdbaha. (24)

Vanamâlî, Pîtavâsa, Pârijâtâpahâraka, Govardhanadhâri, Gopâla, Sarvapâlaka. (25)

Aja. Niranjana, Kâmajanaka, Kanjalochana, Madhûhâ, Mathurânâtha, Dvârakânâyaka, Valî. (26)

Vrindâvanânta samchârî, Tulasî dâmabhûṣaṇa, Syamantakamanerhartâ, Nara nârâyaṇâtmaka. (27)

Kubjâ, Krishṇâmbaradhâraka, Mâyî, Paramapuruṣaḥ, Muṣṭikâsura Chânuramahâyuddhavis'ârada. (28)

Samsâravairî, Kamsârî, Murârî, Narakântaka, Anâdî, Brahmachârî, Krishṇâvyasana Karṣaka. (29)

Śis'upâlas'iraschhettâ, Duryodhanakulântakrit, Vidurâkrûravarada, Vis'varûpapradars'aka. (30)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Satyavâk, Satyasamkalpa, Satyabhâmârata, Jayî, Subhadrâpûrvaja, Viṣṇu, and Bhiṣmamuktipradâyaka. (31)

Jagadguru, Jagannâtha, Veṇuvâdyavis'ârada, Vriṣabhâsuravidhvams'î, Vâṇâsuravalântakari. (32)

Yudhiṣṭhirapratiṣṭhâtâ, Varhivarhâvatamsaka, (wearing peacok tail ornament), Pârthasârathi, Avyaktagîtâmritamahodadhi, Kalîyaphaṇî Maṇimâṇikyaranjita Śrî padâmbuja, Dâmodara, Yajnopabhoktâ Dânavendravinas'aka. (34)

Nârâyaṇa, Parabrahma, Garuḍavâhanayukta, Jala Kriḍâsamâsakta, Gopîvastrâpahâraka. (35)

Puṇyas'loka, Tîrthakara, Vedavidyâ, Dayânidhi, Sarvatîrthâtmaka, Sarvagraharûpî, Parâtpara. (36)

Thus when Śrî Kriṣṇa's one hundred and eight names are heard by the devotee of Śrî Kriṣṇa, these come to the light of his understanding, like the nectar of Gîta. (37)

Therefore I have framed this hymn relating to the nectar of the name of Kriṣṇa, that are delightful and bestower of highest happiness. (38)

These names destroy all malignant influencss, destroy all miseries, and increase the longevity of life. One acquires in this very birth the effects of performing charity, penance and travelling in holy places of pllgrimage. (39)

Reciting and hearing them bring those effects Koṭi times. The sonless get sons ; the goalless get proper goals. (40)

The poor become rich ; those, who want victory, get victory and the boys and cows become well fed and fat. (41)

Fever and Vâtagrahas subside, peace and liberation are obtained. Sins of millions of births are destoyed. Śrî Kriṣṇa's remembrance brings liberation and mukti. (42)

I bow down to Śrî Kriṣṇa, Yâdavendra, Jnânamudrâ, Yogînâtha, Rukminîs'a, the knower of the Vedâmta and Îs'vara. (43)

O Devi ! One who mutters this mantra, day and night, gets favour from all and becomes dear to all. (44)

He gets sons and grandsons, acquires all siddhis and all wealth. Enjoying in this world, in the end he attains Sâyujya (union) with Śrî Kriṣṇa. (45)

Here ends the First Chapter in the Fourth Night of Śrî Nârada Pañcha râtra Jnânâmritasâra on the discourse of Umâ and Mahaes'vara and Earth and Śeṣa serpent on the one hundred and eight names of Śrî Kriṣṇa. (46)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER II.

On the glorification of Viṣṇu in course of conversation between Pârvatî and Śiva.

Viṣṇu is to be meditated upon for the pacification of all obstacles, Viṣṇu who wears white raiment, who is of white colour, four-armed, and of gracious countenance, (1)

"Om! I bow down to Śrî Kriṣṇa, Pârtha, Lakṣmî, Śrî Nârâyaṇa; and to the Devî Sarasvatî and to Nara." This mantra the Riṣi Nârada, who is dear to Bhagavân, got from the Brahma Loka. Seeing the Riṣi in the midst of the assembly and coming there from the Brahma Loka, all the other Riṣis present there, bowed down and asked in the following way. (2)

The Riṣis said :—How can all the sins be all expiated without having recourse to charity and gifts, sacrifice, penance, and going to the sacred places of pilgrimages. (3)

How can Mukti (freedom) be attained without the study of the Vedas, meditation, control of the senses and the knowledge of the Śâstras. (4)

O Muni ! To which God does Śamkara, the First of all the Devas, and Superior to them, worship, make Japam of Him and meditate Him without performing any act of charity, penance, sacrifice, or even going to the Tîrthas for visiting the sacred places of pilgrimage. (5)

Śrî Nârada said :—Pârvati asked this very question to Śiva, the Highest Deity. He replied He would describe this in detail. Hear. (6)

Bowing down to the Devadeva Mahâdeva, the Guru of the Universe, the Lord of Umâ, seated on the peaks of Kailâsa, Śrî Pârvati questioned :— (7)

O Bhagavan ! Thou art omnicient, adored by all, the Supreme Deity Brahmâ, Śûrya and all the Devas worship Thy Lingam. (8)

They get all their desired Siddhis fulfilled by Thy favour. Thou grantest all the boons. Thou art free from birth and death. Thon art svayambhu (born of Thyself) and Thon art endowed with all the Śaktis (powers) (9)

Lord ! Why then art Thou naked, wear clots of hair and bear ashes as the ornament of Thy body. To whom dost Thou refer, while performing tapasayâ. (10)

O best of the Devas ! What japam dost Thou reckon ? I am very anxious to know all these. I am favoured of Thee ; so, O Suvrata ! dost Thou kindly speak to me on all these. (11)

Śrî Mahâdeva siad :—I never spoke this to any body. I consider this as very secret. But I will speak to Thee, for Thou art dear to me and devoted to me. (12)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Devi ! In days of yore in Satya Yuga all the devotees (sâdhakas) whose intelligences were purified, came to realise Viṣṇu as the one only God, Lord of all the Devas and thus worshipped Him. (13)

Thereby they have got all what are excellent in this and in the next world. All the Gods even did not obtain them as imperishable and without any difficulty. (14)

The persons who observe âchâras (rules of conduct in outer forms and inner forms of worship, behaviour, society etc.,) got them. When the Devas hear from my mouth, they became devoted to Viṣṇu. (15)

From the study of the Vedas, Purâṇas, and Siddhântas etc., and the other Śâstras, the Sâdhakas get confounded and are not perfectly convinced. So how can they realise the Highest from them. (16)

O Beloved ! That cannot be obtained by the ceremonies Tulâ puruṣa Dâna (a sort of gift) or Horse sâcrifice etc., or bathing in Prayâga (Allahabad), Benares, and other sacred places of pilgrimage. (17)

Performing Śrâdh (funeral obsequies) at Gayâ, the study of the Vedas and muttering japams, fierce tapasyâs, observing rules of conduct and dharma, shewing kindness to living creatures. (18)

Serving the Guru, observing the true religion, performing Varṇâsrama dhadma and meditating and acquiring knowledge should be duly performed in every birth. (19)

But all these do not lead to the acquirement of that all-auspicious Viṣṇu, the God, the Lord of all the Devas. How can all these ceremonies lead to the acquisition of that ancient one, the excellent Puruṣa, who is beyond what contains all these bhâvas (mental states). (20)

Even if one torments the enemies, if one be without any goal, subject to death and be in the midst of enjoyments and if one's knowledge and Vairâgyam (dispassion) be thwarted and if one be void of Brahmacharya. (21)

If one mutters the name of Śrî Viṣṇu repeatedly, by virtue of the potency of that name that conquers all the dharmas, one attains easily that goal which all the religious persons do not get. (22)

Viṣṇu is always to be remembered; never ought He to be forgotten. For all these rules and restrictions are His servants. (23)

Rather Brahmâ and the other Devas became, in days of yore, fearless and free from anxiety by virtue of this name of Śrî Viṣṇu ; and they obtained sufficient powers and status. (24)

Without caring how I am worshipped, I see specially how Śrî Hari is worshipped. I also controlled myself before Him and asked greatness from Him. (25)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Then that Śrî Kes'ava, the Lord of the Universe incarnate, kind to the Bhaktas and of exceedingly gracious look, has rendered all these gods, by His parts, worthy of being worshipped. (26)

The compassionate Lord since then has made the Devas, Pitris, and the Devas of the Yajnas (sacrifices) fit for receiving worship in the three worlds. (27)

Brahmâ and all the other Dêvas thus pleased Śrî Kriṣṇa, the Holder of the Śarṇga bow and said to Him and Me that henceforth Śrî Kriṣṇa will be superior to Me and receive worship first. (28)

O Śambhu! When I will get boons from you by worshipping you; and I will be incarnate in human form in the Dvâpara Yuga (age). (29)

You would then misdirect the minds of the people away from Me by the Âgama Śâstras and keep Me private. Thus creation will go on and on. Hearing this I bowed down to Him and said. (30)

Here ends the Second Chapter of the Fourth Night in Śrî Nârada Pañcharâtram Jnânâmritasâra.

CHAPTER III.

Śrî Mahâdeva said :—Even if sins incurred by thousand Brahmahatyâs (killing Brâhmaṇas) be expiated somehow or other, the sin committed in not knowing Thee cannot be expiated in one hundred Koṭi Kalpas (*i.e.*, ever). (1)

Let the pride shewn by me in my acts be somehow sanctified, O Śrî Hari! Thereby all sins will be nullified. O Sures'vara! Say that to me. At this Govinda told Me truly, out of His genuine and real affection towards Me. (2)

Śrî Bhagavân said :—My thousand names are always sacred and lead to My feet. O Śambhu! If Thou desirest all lordships and powers, then be up and doing day by day. (3)

Śrî Mahâdeva said :—Daily I meditate Him and worship Him and praise Him. O Pârvati! Thereby I am adored by the whole universe and have thus become glorified. (4)

Śrî Pârvati said :—O Lord of the Devas, O Śamkara, O Lord! Say that unto Me also, so that I may also become the Goddess of all, unequalled and like Thee. (5)

Śrî Mahâdeva said :—Certainly Thou art to be praised, Thou art best, for Thou hast asked about the thousand names of Śrî Viṣṇu Bhagavân, which are preeminently supreme and auspicious to the three worlds. (6)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

We meditate the Lord Nârâyaṇa, the excellent Puruṣa, dwelling in Visuddhasthân (pure and holy sphere) and who is Mahâ Hamsa (Parama Hamsa). We bow down to Him. (7)

Om. The Riṣi of this mantra of the Thousand names of Śrî Viṣṇu is Mahâdeva, Paramâtmâ (the Highest Self) is the Devatâ ; the tens of millions of the rising Suns is the Vîja of this mantra (the seed from which the whole manifestation is developed), the Ganges, the best Tîrtha (sacred place of pilgrimage), is the Sakti ; Prapannâsani Panjara is the Vija mantra ; Gangâtîrthottamá Sakti prapannâsani panjara is the Kîlakam (the pin of an axle) Vâsudeva param Brahma, salutation to Anguṣṭha (the thumb). Mûla Prakriti, salutation to the forefinger ; Bhûmahâvarâha, salutation to the middle finger ; Sûryavansadhwaja Râma, Saluation to the ring finger ; Brahmâdi Kamalâdi Gadâsûrya Kes'avam this is the salutation to little finger ; Śeṣa is salution to the back of the palm, the hands. (8)

N B.—Prapannâsani is with thunderbolt held raised ; Panjara is the cage ; here it is the body made up of ribs etc.

Divyâstra (the divine weapon) Itiastram (thus this weapon) is Sarvapapa Kṣyayârtham Sarvâbhiṣṭasiddhârtham Srivisnornâmasahasram Japeviniyogaḥ (the application of the divine weapon is to destroy all the sins and thus to yield or reap the fruits of all desires). (9)

Now meditate :—I bow down to Śrî Viṣṇu, who is shining, whose hands are like lotuses, who is wearing crown studded with diadems, bracelets and armlets on the arms, wearing a necklace of pearls resembling a Kalpa, whose belly, feet and waist are all decorated with (proper) ornaments, whose breast is beautiful and whose shoulders are beautified with rings of gems, and whose ear-rings are of the shape of shark (a crocodile) and who is holding in His hands conch-shell, discus, club, and lotus, shining like pure rays, and who is wearing yellow, silken robe, appearing like lightning and looking like the rising sun. So I meditate Viṣṇu.

Om. Vâsudeva, Parambrahma, Paramátmâ, Parâtpara, Paramdhâma, Parajyotiḥ, Paramtattvam, Parampadam. (10)

Paras'iva, Paradhyeya, Parajnâna, Parâgati, Paramârtha, Paras'reya, Parânanda, Parodaya. (11)

Paravyakta, Parabyoma, Parârdhha, Parames'vara, Nirâmaya, Nirvikâra, Nirvikalpa, Nirâs'raya. (12)

Niranjana, Nirâlamba, Nirlepa, Niravagraha, Nirguṇa, Niṣkala, Ananta, Achintya, Achala, Achyuta. (13)

Atîndriya, Amita, Ârâdhya, Anîha, Anîsa, Avyaya, Akṣyaya, Sarvajna, Sarvaga, Sarva, Sarvada, Sarvabhâvana. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sarva, Śambhu, Sarvasâkṣi, Sarvasyapujya, Sarvadrik, Sarvas'akti, Sarvasâra, Sarvâtmâ, Sarvatomukha. (15)

Sarvavâsa, Sarvarûpa, Sarvâdi, Sarvaduhkhahâ, Sarvârtha, Sarvatobhadra, Sarvakâraṇa Kâraṇa. (16)

Sarvâtisâyaka. Sarvâdhyakṣa, Sarvesvaresvara Saḍavims'aka, Mahâviṣṇu, Mahâguhya, Mahâ Hari. (17)

Nityodita, Nityayukta, Nityânanda, Sanâtana, Mâyâpati, Yogapati, Kaivalyapati, Âtmabhû. (18)

Janmamrityujarâtîta, Kâlâtita, Bhavâtiga. Purṇa, Satya, Suddhabuddhasvarupa, Nityachinmaya. (19)

Yoygipriya, Yogamaya Bhavabandhaika Mochaka, Purâṇa, Puruṣa, Pratyakchaityanya, Puruṣottama. (20)

Vedântavedya, Darjneya, Tâpatrayavivarjita, Brahmavidyâśraya, Alanghya, Svaprakâśa, Svayamprabha. (21)

Sarvopeya, Udâsîna, Praṇava, Sarvâtaḥsama, Sarvânavedya, Duṣprâpya, Turîya, Tamasahparah. (22)

Kuṭastha, Sarvasams'lis'ṭa, Vanmanogocharâtiga, Samkarṣaṇa, Sarvahara, Kâla, Sarvabhayankara. (23)

Anullanghya, Sarvagati, Mahârudra, Durâsada, Mûlaprakriti, Anandaprajnâtâ, Visvamohana. (24)

Mahâmâya, Vis'vavîja, Paras'aktisukhaikabhuk, Sarvakâmya, Anatas'îla, Sarvabhûtavas'amkara, (25)

Anîruddha, Sarvajîva, Hriṣîkesa, Manahpati, Nirupâdhi, Priya, Hansa. Akṣara, Sarvaniyojaka. (26)

Brahmâ, Prâṇes'vara, Sarvabhutabhrit, Dehanâyaka, Kṣettrajna, Prakriti Svâmî, Puruṣa, Vis'vasûtradhrik. (27)

Antaryâmî, Tridhâmâ, Antahsâkhṣi, Triguṇa, Îs'vara, Yogîmrigya, Padmanâbha, Śeṣas'âyî Śrîpatî. (28)

Śrîsatya, Upâsya, Pâdâvja, Ananta, Śrî, Śrîniketana, Nityavakṣasthalastha. Śrî, Srî nidhi, Śrîdhara, Hari, (29)

Ramyas'rî, Nis'chayas'rîda, Viṣṇu, Kshîrâbdhimandira, Kaustubhodbhâsitoraska, Mâdhava, Jagadârtihâ. (30)

Śrîvatsavakṣa, Nihsîma, Kalyâṇaguṇabhâjana, Pîtâmbara, Jagannâtha Jagaddhâtâ, Jagatpitâ, (31)

Jagadbandhu, Jagatsraṣṭâ, Jagatkartâ, Jagannidhi, Jagadekasphuradvîrya, Nâhamvâdî, Jaganmaya. (32)

Sarvâs'charyamaya, Sarvasiddhârtha, Sarvavîrajit, Sarvamoghodyama, Brahmârudrât Utkriṣṭachetana. (33)

Sambhu's Pitâmaha, Brahmapitâ, Śakrâdyadhîs'vara, Sarvadevapriya, Sarvadevavritti, Anuttama, (34)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sarvadevaikas'araṇa, Sarvadevaikadaivata, Yajnabhuk, Yajnaphalada, Yajnes'a, Yajnabhâvana. (35)

Yajnatrâtâ, Yajnapumân, Vanamâlî, Dvijapriya, Dvijaikamânada, Ahinsra, Kuladeva, Asurântaka. (36)

Sarvaduṣṭântakrit, Sarvasajjanânandapâlaka, Sarvalokaikajaṭhara, Sarvalokaikamaṇḍala. (37)

Sriṣṭisthityantakrit, Chakrî, Śârngadhannâ, Gadâdhara, Śankhabhrit, Nandakîpadmapâṇi, Garuḍavâhana. (38)

Anirdes'yabapuh, Sarva, Sarvalokaikapâvana, Anantakîrti, Nihs'rîs'a, Puruṣa, Sarvamangala. (39)

Sûryakoṭipratîkâs'a, Yamakoṭivinâs'ana, Brahmakoṭijagatsraṣṭâ, Vâyukoṭimahâvala. (40)

Kotîndujagadânandî, Śambhukoṭimahes'vara, Kuverakoṭi laks'mîvân, Śatrukoṭivinâs'ana. (41)

Kandarpakoṭilâvaṇya, Durgakoṭivimardana, Samudrakoṭigambhîra, Tîrtha koṭisamâhvaya. (42)

Himavatkoṭiniṣkampa, Koṭibrahmâṇḍavigraha, Koṭyas'vamedhapâpaghnya, Yajnakoṭisamârchana. (43)

Sudhâkoṭisvâsthyahetu, Kâmadhukkoṭikâmada, Brahmavidyâkoṭirupa, Śipiviṣṭa, Śuchis'ravâ. (44)

Visvambhara, Tîrthapâda, Puṇyas'ravaṇa kîrtana, Âdideva, Jagajjaitra, Mukunda, Kâlanemihâ. (45)

Vaikuṇṭha, Anantamâhâtmya, Mahâyogîs'vares'vara, Nityatripta, Nâsadbhâva, Nihs'anka, Narakântaka. (46)

Dînanâthaikas'arana, Vis'vaikavyasanâpahâ, Jagatkṣamâkrit, Nitya Kripâlu, Sajjanâs'raya. (47)

Yoges'vara, Sadodîrṇa, Vriddhikṣayavivarjita, Adhokṣaja, Visvaretâ, Prajâpati, Sabhâdhipa. (48)

Śakrabrahmârchitapada, Śambhubrahmordhadhâmaga, Sûryasomekṣaṇa, Vis'vabhoktâ, Sarvasyapâraga. (49)

Jagatsetu, Dharmasetu, Dhîra, Ariṣṭadhurandhara, Nirmama, Akhilalokes'a, Nihsanga, Adbhutabhogavân. (50)

Ramyamâya, Vis'vavis'va, Vis'vaksena, Narottama, Sarvâs'raya, Devyâhpati, Sarva bhûṣaṇabhûṣîta. (51

Sarvalakṣaṇalakṣaṇya, Sarvadaityendradarpahâ, Samastadevasarvajna, Sarvadaivatanâyaka. (52)

Samastadevatâdurga, Prapannâs'anipanjara, Samastadevakavacha, Sarvadevas'iromaṇi. (53)

Samastabhayanirbhinna, Bhagavân, Viṣṭaras'ravâ, Vibhu, Sarvahitodarka, Hatâri, Sugatiprada. (54)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sarvadaivatajîvesa, Brâhmaṇâdiniyojaka, Brahmas'ambhuparârdhâdhya, Brahmajyeṣṭha, Śis'u, Svarâṭ. (55)

Virâṭ, Bhaktaparâdhîna, Stutya, Sarvârthasâdhaka, Sarvârthakartâ, Krityajna, Svârthakrityasadojjhita. (56)

Sadânava, Sadâbhadra, Sadâs'ânta, Sadâs'iva, Sadâpriya, Sadâtuṣṭa, Sadâpuṣṭa, Sadârchita. (57)

Sadâpûta, Pâvanâgra, Vedaguhya, Vriṣâkapi, Sahasranâmâ, Triyuga, Chaturmûrti, Chaturbhuja. (58)

Bhûtabhavya, Bhavannâtha, Mahâpuruṣapurvaja, Nârâyaṇa, Munjakes'a, Sarvayogavinihsrita. (59)

Vedasâra, Yajnasâra, Sâmasara, Taponidhi, Sâdhyasreṣṭha, Purâṇarṣi, Niṣṭha, Sântiparâyaṇa. (60)

Śiva, Trisûlavidhamsî, Śrikaṇṭhaikavaraprada, Narakriṣṇa, Hari, Dharmananda, Dharmajîvana. (61)

Âdikartâ, Sarvasatya, Sarvastrîratnadarpahâ, Trikâla, Jitakandarpa, Urvas'îdrik, Munîs'vara. (62)

Âdya, Kavi, Hayagrîva, Sarvavâgîs'vares'vara, Sarvadevamaya, Brahma, Guruvâgmi, Îsvarîpati. (63)

Ananntavidyâpravaba, Mûlaavidyâvinâs'aka, Sarvârhaṇa, Jagajjâḍyanâs'aka, Madhusûdana. (64)

Anantamantrakoṭîs'a, Śabdabrahmaikapâvaka, Âdvidmân, Vedakartâ, Vedâtmâ, Śrutisâgara. (65)

Brahmârthavedâbharaṇa, Sarvavijnânajanmabhûmi, Vidyârâja, Jnânarâja, Jnânasindhu, Akhandadhî. (66)

Matsyadeva, Mahâs'ringa, Jagadvîjavah tradhrik, Leelâvyâptânilâmbhodhi, Chatûrvedapravartaka. (67)

Âdikûrma, Akhilâdhâra, Triṇîkritajagadbhava, Amarîkritadevaugha, Pîyûṣotpattikâraṇa. (68)

Âtmâdhâra, Dharâdhâra, Yajnânga, Dharaṇîdhara, Hiraṇyâkṣahara, Prithvîpati, Srâddhâdikalpaka. (69)

Samastapitribhîtighna, Samastapitrijîvana, Havyakavyaikabhuk, Bhavya, Guṇabhabyaikadâyaka. (70)

Lomântalînajaladhi, Kshovitâseṣasâgara, Mahâvarâha, Yajnadhvansana, Yâjnikâs'raya. (71)

Narasimha, Divyasimha, Sarvâriṣṭârtiduhkahâ, Ekavîrodbhutavala, Yajnamantraikabhanjana. (72)

Brahmâdiduhsahayoti, Yugântâgnyatibhîṣaṇa, Koṭivajrâdhikanakha, Gajaduhsprekṣamurtidhrik. (73)

Mâtrichakrapramathana, Mahâmâtriganes'vara, Achintya, Amoghavîrya, Samastâsuraghasmara (74)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Hiraṇyakas'ipuchhedî, Kâla, Samkarṣaṇa, Pati, Kritântavâhana, Sadya samastabhayanâs'ana. (75)

Sarvabighnântaka, Sarvasiddhida, Sarvapûraka, Samastapâtakadhvamsî, Siddhamantrâdhikâhvaya. (76)

Bhairaves'a, Harârtighna, Kâlakalpa, Durâsada, Daityagarbhasrâvinâmâ, Sphuṭadbrahmândavarjitah. (77)

Smritimâtrâkhilatrâtâ, Bhûtarûpa, Mahâhari, Brahmacharmas'irahpaṭṭâ, Dikpâla, Ardhângabhûṣaṇa. (78)

Dvâdas'arks'irodâmâ, Rudrasîrṣaikanûpura, Yoginîgrasta, Girijârata, Bhairavatarjaka. (79)

Vîrachakres'vara, Atyugra, Yamâri, Kâlasamvara, Krodhes'vara, Rudrachandî, Parivâdî, Suduṣṭabhâk. (80)

Sarvâkṣa, Sarvamrityuhschamrityumrtyunivartakah, Asâdhyasarvarogaghna, Sarvadurgrahasaumyakrit. (81)

Gaṇes'akoṭidarpaghna, Duhsaha, As'eṣagotrahâ, Devadânavadurdharṣî, Jagadbhakṣyaprada, Pitâ. (82)

Samastadurgatitrâtâ, Jagadbhakssakabhakṣaka, Ugres'a, Asuramârjâra, Kâlamûṣîkabhakṣaka. (83)

Anantâyudhadordanda, Nrisîmha, Vîrabhadrajit, Yoginîchakresa, Guhyes'a, Śakrâri, Pas'umaṇsabhuk. (84)

Rudra, Nârâyaṇa, Meṣarûpasamkaravâhana, Meṣarupasivatrâtâ, Duṣṭasaktisahasrabhuk. (85)

Tulasîballabha, Vîra, Achintamâya, Akhileṣṭada, Mahâs'iva, Śivârudra, Bhairavaikakapâlabhrit. (86).

Bhillîchakres'vara, Śakra, Divyamohanarûpadhrik, Gaurîsaubhâgyada, Mâyânidhi, Mâyâbhayâpaha. (87)

Brahmatejomaya, Brahma, Śrîmaya, Trayîmaya, Subrahmnaṇya, Validhvansî, Vâmana, Aditiduhkhahâ. (88)

Upendra, Nripati, Viṣṇu, Kasyapânvayamaṇdana, Valisvârâjyada, Sarvadevaviprâtmada, Achyuta. (89)

Urukrama, Tîrthapâda, Tridas'a, Trivikrama, Vyomapâda, Svapâdântah Pavitrîtajagattraya. (90)

Brahmes'âdyabhivandyânghri, Drutakarmâ, Adridhâraṇa, Achintyâdbhûtavistâra, Vis'vavrikṣa, Mahâbala. (91)

Bahumûrdhâ, Parângachhit, Bhrigupatnîṣirohara, Pâpasteya, Sadâpuṇya Daityes'a, Nityakhaṇḍaka. (92)

Pûritâkhiladeves'a, Vis'vârthaikâvatârakrit, Amara, Nityaguptâtmâ, Sadâbhaktachintâmaṇi. (93)

Sadâvarada, Kârtavîryâdirâjrâjyaprada, Anagha, Vis'vasr'âghya, Amitâchâra, Dattâtreya, Munîs'vara. (94)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Paras'aktisamâyukta, Yogânandamadonmada, Samastendrâritejohrit, Paramânandapâdapa. (95)

Anasûyâgarbharatna, Bhogamokṣasukhaprada, Jamadagnikulâditya, Renukâdbhutas'aktihrit. (96)

Mâtrihatyâdhînirlepa, Skandajit, Viprarâjyada (Svâmâyânityaluptâtmâ, different reading), Sarvakṣatrántakrit, Vîradarpahâ, Kârtarvîryajit. (97)

Yogî, Yogâvatâra, Yogîs'a, Yogatatpara, Paramânandadâtâ, Śivâchâryayasaḥprada. (98)

Bhima, Paras'urâma, Śivâchâryaikavis'vabhu, Śivâkhilajnânakoṣa, Bhîṣmâcharyognidaivata. (99)

Droṇâchâryaguru, Visvajaitradhanvâ, Kritântakrit, Advitîyatamomûrti, Brahmacharyaikadakṣiṇa. (100)

Manus'reṣṭha, Satâm Setu, Mahîyân, Vriṣabha, Virât, Âdirâj, Kṣitipitâ, Sarvaratnaikadohakrit. (101)

Prithujanmâdyekâdakṣa, Hrî, Śrî, Kîrti, Svayamdhriti, Jagadvrittiprada, Chakravartis'reṣṭha, Durastradhrik. (102)

Sanakâdimuni, Prâpadbhagavadbhaktivardhana, Varṇâśramadidharmâṇâmkartâ, Vaktâ, Pravartaka. (103)

Suryavansadhvaja, Râma, Râghava, Sadguṇârnava, Kâkutsthavîratâdharma, Râjadharmadhûrandhara. (104)

Nityasusthâsaya, Sarvabhadragrâhî, Śubhaikadrik, Navaratna, Ratnanidhi, Sarvâdhyakṣa, Mahânidhi. (105)

Sarvas'reṣṭhâs'raya, Sarvas'astrâstragrâmavîryavân, Jagadvasî, Dâsarathî, Sarvaratnâs'raya, Nripa. (106)

Dharma, Samastadharmastha, Dharmadraṣṭâ, Akhilârtihrit, Atîndra, Jnânavijnânapâradris'vâ, Ksamâbudhi. (107)

Sarvaprakriṣṭa, Śiṣṭeṣṭa, Harṣasokâdyanâkûla, Pitrâjnâtyaktasâmrâjya, Sapatnodaya, Nirbhaya. (108)

Guhâdesârpitaisvarya, Śivaspardhâjaṭâdhara, Chitrakuṭâptaratnâdri, Jagadîs'a, Raṇechara. (109)

Yatheṣṭâmoghas'astrâstrah, Devendratanayâksihâ, Brahmendrâdinataiṣîkah, Mârîchaghna, Virâdhahâ. (110)

Brahmasâpahatâs'eṣadaṇḍakâranyapâvana, Chaturddasasahasrâgryarakṣoghnaikas'araikabhrit. (111)

Kharâri, Trisirohantâ, Dûṣaṇaghna, Janârdana, Jaṭâyuṣognigatida, Kavandhasvargadâyakah. (112)

Lîlâdhanuhkotyapâstadundubhyasthimahâchayah, Saptatâlabyathâkriṣṭadhvajapâtâladânavha. (13)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sugrîverâjyadah, Dhîman, Manasaivâbhayaprada, Hanumadrudramukhyes'a, Samasta kapidehabhrit. (114)

Agnidaivatavâṇaika vyâkulîkritasâgara, Sammlechhakoṭivânaikasuṣkanirdagdhasâgara. (115)

Sanâgadaityadhâmaikavyâkulîkritasâgara, Samudrâdbhutapurvaikabaddhasetu, Yas'onidhi. (116)

Asâdhyasâdhaka, Lamkâsamûlotkarṣadakṣiṇa, Varadriptajanasthâna, Paulastyakulakrintana. (117)

Râvaṇaghna, Prahastachhit, Kumbhakarṇabhit, Ugrahâ, Râvaṇaikamukhachhettâ, Nihsankendraikarâjyadah. (118)

Svargâ—Svargatvavichhedî, Devendrânindratâhara, Raksodevatvahriddharmâ, Dharmaharmmya, Puruṣṭutah. (119)

Nâtimâtradas'âsyâri, Dattarâjyabibhîṣaṇa, Sudhâsriṣṭimritâsesasva sainyajivanaikakrit. (120)

Devabrâhmaṇanâmaikadhâta, Sarvâmarârchita, Brahma Sûryendrarudrâdivandya, Architasatâmpriyab. (121)

Ayodhyâkhilarâjâgrya, Sarvabhûtamanohara, Svâmyatulya, Kripâdatta, Hînotkriṣṭaikasatpriyah. (122)

Svapakṣâdinyâyadars'i, Hînartha, Adhikasâdhaka, Vâdhavyâjânuchita, Krittâvaka, Akhilatuṣṭikrit. (123)

Pârvatyadhikayuktâtmâ. Priyâtyakta, Surârijit, Sâkṣât kusala vatsadmendrâgninâta, Aparâjita. (124).

Kos'alendrah, Vîravâhu, Satyârthatyaktasodarah, Yas'odânandanah, Nandî, Dharaṇîmaṇdalodaya. (125)

Brahmâdikâmyasânnidhyasanâthîkritadaivata, Brahmalokâptachândâlâdyas'eṣaprâṇisârthapah. (126)

Svarṇîtagarddabhâs'vâdi, Chirâyodhyâbalaikakrit Râmâdvitîya, Saumitri Laksmaṇaprahatendrajit. (127)

Viṣṇubhaktâsivânhah, Ksitpâdukârâjyanirvrita, Bharata, Asahyagandharvakoṭighna, Lavaṇântaka. (128)

Śatrughna, Vaidyarâṭ, Âyurvedauṣadhîpati, Nityânityakara, Dhanvantari, Yajna, Jagaddhara. (129)

Sûryavighna, Surâjiva, Dakṣṇes'a, Dvijapriya, Chhinnamurddhopadesârkatanujakritamaitrika.)130)

Śeṣangasthâpitanara, Kapila, Karddamâtmaja, Yogâtmakadhyânabhangasagarâtmajabhasmakrit. (131)

Dharmavis'vendra, Surabhîpati, Śuddhâtmabhâvita, Śambhu, Tripuradâhaikasthairyavis'varathoddhata. (132)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Vis'vâtmâ, Śeṣarudrârthas'iras'chhedâkṣatâkriti, Vâjapeyâdinâmâgni, Vedadharmaparâyaṇa. (133)

Śvetadvîpapati, Sânkhyapraṇetâ Sarvasiddhirâṭ, Visvaprakâs'ita, Dhyânayoga, Mohatamisrahâ. (134)

Bhaktas'ambhujita, Daityâmritavâpisamastapah, Mahâpralayavis'vaika, Advitîya, Akhiladaityarâṭ. (135)

Śeṣadeva, Sahasrâkṣah, Sahasrânghri, Śirobhujah, Phaṇî, Phaṇiphaṇâkârah, Yojitâbdhyambudakṣiti. (136)

Kâlâgnirudrajanaka, Mûṣalâstra, Halâyudhah, Nîlâmbara, Vâruṇîs'ah, Manovâkkâyadoṣahâ. (137)

Svasantoṣatriptimâtra, Pâtitaikadas'ânana, Valisamyamanah, Ghora, Rauhiṇeya, Pralambahâ. (138)

Muṣṭikaghna, Dvividahâ, Kalindîbhedana, Vala, Revatîramaṇa, Pûrvabhakti, Achyutâgraja. (139)

Devakîvasudevavâlaka, Aditikas'yapanandana, Vâiṣṇeya, Sâttvatâms'reṣṭhah, Sauri, Yadukulodbaha. (140)

Narâkriti, Purnabrahma, Savyasâchî, Parantapa, Brahmâdikâmanânitya, Jagatparvetas'ais'ava. (141)

Pûtanâghna, Śakaṭabhit, Yamalârjjunabhanjana, Vatsâsurâri, Kes'ighna, Dhenukâri, Gavîs'varah. (142)

Dâmodara, Gopadeva, Yasodânandakârakah, Kalîyamarddana, Sarvagopagopîjanapriyah. (143)

Lilâgobardhanadhara, Govinda, Gokulotsava, Ariṣṭamathana, Kâmonmattagopîvimuktidah. (144)

Sadyakubalayâpîḍaghâti, Chânûramardana, Kamsâri, Ugrasenâdirâjyasthâyi, Arihâ, Amara. (145)

Sudharmânkitabhuloka, Jarâsandhavalântaka, Tyaktabhaktajarâsandhabhîmasenayasahprada. (146)

Sândîpanimritâpatyadâtâ, Kâlântakâdijit, Rukminiramaṇa, Rukminîsâsana, Narakântakrit. (147)

Samastanarakatrâtâ, Sarvabhûpatikoṭijit, Samastasundarîkânta, Asurâri, Garuḍadhvaja. (148)

Ekâkî, Jitarudrârka, Marudâpa, Akhiles'vara, Devendradarpahâ, Kalpadrumâlamkritabhûtala. (149)

Vâṇavâhusahasrachhit, Skandhâdigaṇakoṭijit, Lîlâjit, Mahâdeva, Mahadevaikapûjita. (150)

Indrârthârjjunanirbhartsu, Jayada, Pâṇḍavaikadhrik, Kâs'îrâjas'iras'chhettâ, Rudras'aktyekemardana. (151)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Vis'ves'varaprasâdâḍhya, Kâs'îrâjasutârdana, Śambhupratijnâpâtâ, Svayambhugaṇapûjaka. (152)

Kâs'is'agaṇakoṭighna, Lokas'ikṣâdvijârchaka, Śivatîvratapovas'ya, Purâs'ivavaraprada. (153)

Gayâsurapratijnâdhrik, Svâns'as'ankarapûjaka, Śivakanyâvratapati, Kriṣṇarupas'ivârihâ. (154)

Mahâlaksmîvapu, Gaurîtrâṇa, Devalavâtahâ, Vinidramuchukundaika-brahmâstrayuvanâs'vahrit. (155)

Akrûra, Akrûramukhyaikabhakta-svachhanda muktida, Savâlastrîjala-krîḍâ mrita vapîkritârnava. (156)

Yamunâpati, Ânîtaparinîtadvijâtmaka, Śrîdâma s'ankubhaktârtha-bhumyânîtendrabhairava. (157)

Durvrittas'is'upâlaikamuktikoddhârakes'vara, Âchândâlâdikaprâpta. Dvârakânidhikoṭikrit. (158)

Brahmâstradagdhagarbhastha Parîksijjîvanaikakrit, Pariṇîtadvijasutânetâ Arjunamadâpaha. (159)

Mûḍha mudrâkritigrastabhîṣmâdyakhilagaurava, Pârthârthakhandi-tâs'eṣa Divyâstrah, Pârthamohabhrit. (160)

Brahmas'âpachchhaladhvastayâdava, Vibhabâvahah, Ananga, Jitagaurîs'a, Ratikântasadepsita. (161)

Puṣpeṣu Vis'vavijayî, Smara, Kâmes'varîpati, Ûṣâpati, Visvahetu, Visvatripta, Adhipuruṣa. (162)

Chaturâtmâ, Chaturvarṇa, chaturvedavidhâyâka, Chaturvis'vaikavis'vâtmâ, Sarvotkriṣṭâsukoṭîṣu. (163)

Âs'rayâtmâ, Purâṇarṣi, Vyâsa, Sâstrasahasrakrit, Mahâbhâratanirmâtâ, Kavîndra, Bâdarâyaṇa. (164)

Kriṣṇadvaipâyana, Sarvapuruṣârthakabodhaka, Vedântakartâ, Brahmaikavyañjaka, Puruvansakrit. (165)

Buddha, Dhyânajitâs'eṣadevadeva, Jagatpriya, Nirâyudha, Jagajjaitra, Śrighana, Duṣṭamohana. (166)

Daityavedavahiṣkartâ, Vedârthas'rutigopaka, Śuddhodani, Naṣṭadiṣṭa, Sukhada, Sadasatpati. (167)

Yathâyogyâkhilakripa, Sarvas'ûnya, Akhileṣṭada, Chatuṣkoṭi prithaktattva, Prajnâpâramites'vara. (168)

Pâṣaṇḍas'rutimârgeṇa pâṣaṇḍasrutigopaka, Kalkî, Viṣṇuyasahpûtah, Kalikâlavilopakah. (169)

Samastamlechchahastaghna, Sarvas'iṣṭadvijâtikrit, Satyapravartaka, Devadvijadîrghaksudhâpahah. (170)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

As'vârâvâdidevena prithvîdurgatinâs'anâh, Sadyahksmânantalakṣmîkrit Naṣṭanrihs'eṣadharmakrit. (171)

Anantasvargayâgaika, Hemapûrṇâkhiladvija, Asâdhyaikajagachchhâstâ Vis'vavandya, Jayadhvaja. (172)

Âtmstattvâdhipa Kartris'reṣṭha, Vidhi, Umâpati Bhartris'reṣṭha, Prajes'grya, Marîchijanakâgraṇî. (173)

Kas'yapa, Devarâṭ, Indra, Prahladadaitya râṭ, Śas'î, Nakṣatres'a, Ravi, Tejaḥs'reṣṭha, Śukra, Kavîs'vara. (174)

Maharṣirâṭ, Bhrigu, Viṣṇu, Âdityes'a, Vali, Svarâṭ, Vâyu, Vahṇi, Śuchi s'reṣṭha, Śamkara, Rudrarâṭ, Guru. (175)

Vidvattama, Chitraratha, Gandharvâgrya, Vasûttama, Varṇâdi, Agryâstrî, Gaurî, Śaktyâgrâ Śrî, Nârada. (176)

Devarṣirâṭ, Pâṇḍavâgrya, Arjuna. Nâradavâdarâṭ, Pavana, Pavanes'ana Varuṇa, Yâdasâmpati. (177)

Gangâtîrthottamoddhûta, chhatrakâgrya, Varauṣadha, Anna, Sudars'anâstrâgrya Vajrapraharaṇottama. (178)

Uchchaihs'ravâ Vâjirâja, Airâvata, Ives'vara, Arundhatyekapatnîs'a, Asvattha, As'eṣavrikṣarâṭ. (179)

Adhyâtmavidyâvidyâtmâ, Praṇava, Chhandahs'reṣṭha, Meru, Giripati Mârgamâsâgryakâlasattama. (180)

Dinâdyâtmâ, Pûrvasiddhih, Kapila, Sâmavedarâṭ, Târkṣa, Khagendra Rittvagrya, Vasanta, Kalpapâdapa. (181)

Dâtris'reṣṭha, Kâmadhenu, Ârtighnâgrya Surottama, Chintâmaṇi, Gurus'reṣṭha, Mâtâ, Hitatama, Pitâ. (182)

Simha, Mrigendra, Nâgendra, Vâsuki, Bhûdhara, Nripa, Varṇas'a, Brâhmaṇa, Antahkaraṇâgrya, I bow down repeatedly to Thee. (183)

These one thousand names of Vâsudeva pacify all ills and increase the highest devotion. (184)

This devotion leads to the acquisition of Brama Loka and all objects of desires and is a second step leading to Viṣṇu loka; and it puts an end to all troubles and difficulties. (185)

It bestows all happiness and leads to Nirvâṇa Mukti in Satyaloka. It destroys lust, anger and all other passions and removes totally the ignorance of mind. (186)

It bestows peace and quietude of mind; it saves those who have committed Mahâpâtakas (greatest sins) and purifies them. It bestows quickly to all persons their objects of desires. (187)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

All obstacles are pacified; all inauspiciousness are thwarted. All the most dreadful calamities are averted and the deepest depths of poverty are destroyed. (188)

It removes the three-fold miseries of the universe. It is to be kept very secret. It yields wealth, grains, fame and all prosperities and all siddhis (successes and supernatural powers). It bestows all objects of desires. (189)

All the fruits of visiting the sacred places of pilgrimages, performing yajnas (sacrifices), austerities, giving alms, and practising tens of millions of vratas (vows). It removes ignorance and inertia and is an incitement to acquire all knowledges. (190)

It gives kingdoms to those who want such; it cures all diseases; fructifies the barrenness of women and yields the most excellent results. (191)

It removes entirely pains, arising from injuries, due to weapons and poisons; romoves the diseases caused by bad planets. Hearing, studying and repeating bring in all merits and auspiciousness and promotes the longevity. (192)

If this be recited once, know as if all the Vedas are studied; and millions of mantras with their branches are studied. It brings in results equivalent to reading Purâṇas, and Smriti Śâstras. (193)

O Beloved! If one studies one verse, or one half verse or one quarter verse, after muttering them, soon one acquires always all the siddhis and gets success evarywhere. (194)

O Auspicious One! Thou shouldst keep it secret in all acts as if it is Thy prana and recite only for Thy own benefit. (195)

This ought not to be given to one who considers Viṣṇu an ordinary being or who is devoid of faith and devotion or whose mind is doubtful or who is not devoted to Viṣṇu. (196)

This ought to be given to the pure minded disciple for his, welfare or to one's son. But the small minded people won't accept this, until I be pleased. (197)

The Riṣi Nârada would expect in the Kali age, much good results from this. Thereby the miseries of the unfortunate people would be removed. (198)

This would produce the best results in Vaiṣṇava Kṣettras (places of Viṣṇu) in Âryâvartta. There is no truth higher than Viṣṇu, nor any station loftier than that of Viṣṇu. (199)

There is no highest wisdom higher than Viṣṇu; none who is not a Vaiṣṇava acquires mukti; there is no mantra higher than that of Viṣṇu; there is no tapasyâ higher than Viṣṇu. (200)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

There is no higher meditation than that of Viṣṇu ; there is no other non Viṣṇu mantra greater than this. What need is there to dwell on the greatness and reciting of other mantras. (201)

What need is there to perfom thousand Vâjapeya sacrifices for him whose devotion is fixed towards Viṣṇu; for Viṣṇu embraces all Tîrthas and embodies all the Śâstras. (202)

Verily I say this unto Thee, that Viṣṇu embraces all the Yajnas (sacrifices). Thus I have expounded, in full, this quintessence of all, this Brahma. (203)

Śrî Pârvati said :—I am highly favoured, blessed and think myself as having my objects all attained ; and Thou hast related to me this stotra (praise) which is so very rare and at the same time so secret. (204)

And the more wonder is this that though in Hari we find present all these qualities, the stupid men do not think Him, the Lord of all ; and thus suffer in this world. (205)

It is aiming Him that Maheśa, though the Lord of all, is seen by all people naked, wearing matted hairs, with ashes all over His body and practising asceticism. (206)

No other Devatâ is superior to Him ; He is the Lord of the goddess Lakṣmî and He is the slayer of Madhu ; Thou, though the Lord of the Yogis, art always meditating on His Essence. (207)

Thus what other post is superior to that of Śrî Puruṣottama. Those stupid persons, who are self conceited, are ignorant of Him and worship others. (208)

O Lord ! Thou hast for ever imparted to me the real knowledge and thus captivated me; for he, who has not Âdyâ Śakti revealed in him, connot realise that Śrî Kriṣṇa is the great Lord. (209)

Viṣṇu is Îśvara of all ; He is superior to all the Devas and He is Thy First Guru ; the stupid persons only consider Thee as ordinary. (210)

If people worship Him who worships the Great for His Glory, those, who are evilminded and vicious, tend to despise those great ones who are the receptacle, as it were, of forgiveness. (211)

I, too, in my young age while in my father's house shewed mercy to the hungry and poor people who were incapable to support their own hungry kinsmen (212)

Thou hast showed great kindness towards Indra and other kindred subjects ; they are now wandering freely in this world with their friends relations, and acquaintances as their qualifications and strength permit. (213)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

Devahood (the state of becoming a Deva), patience and acquirements cannot exist without Thee; therefore all the jîvas do live in this world with extreme pain (because they forget Thee). (214)

Without Thee no one can aspire after Dharma; Kâma and Mokṣa become hard to attain. How can Yoga, Samâdhi come to those who are hungry and unfortunate. (215)

O Śankara! That man has been forsaken by the Goddess Kamalâ, Who alone is the essence of this world and Who alone protects all these people (Lokas). (216)

She has consigned all the wealth of this world to the Mahâtmâs (the high souled persons) by virtue of Her Dharma, heroism and by Her form and beauty. (217)

So who can, in this world, be equal to Śri Kriṣṇa, the Deva of the Devas? For all merge in him, save those who are His parts. (218)

This world is fascinated by all sorts of evils. Śrî Kriṣṇa is beyond birth, old age and death; and he has got nothing to get. (219)

Yet he works for the preservatian of Religion (Dharma) and for the maintenance of the Sâdhus. He puts that in manifestation (*i.e.* incarnates Himself) by bowing down only to Mahâdeva. (220)

O Lord and Giver of all desires! I have heard with attention this stotra; but O Lord! O Îṣvara of all! if owing to attachment to objects of desires, I be unable to recite the above with one mind and with one heart, all absorbed, (221)

I pray to thee, to kindly mention one verse of the above stotras, O Lord, O Vriṣadhvaja! reciting which daily will yield to me the same effect that the whole thousand names would give to me. (222)

Śrî Mahâdeva said:—O BeautifulOne! "Râma Râmeti Râmeti Râma Râma" this is equivalent to the thousand names. (223)

Therefore all the tîrthas and the water of the Prayâga tîrtha is not equivalent to one sixteenth of this Viṣṇu's thousand names. (224)

Here ends the Third Chapter of the Fourth Night on the thousand names of Viṣṇu in Śrî Nârada Pañcharâtra Jnânâmritasâra (3).

CHAPTER IV.

On the conversation between Pârvatî and Sîva and on Viṣṇu stotra (hymn) and on Kavacha.

Śrî Mahâdeva said:—O Devi! I am telling you the highest stotra, very valuable, and at the same time rare, knowing which one has not to undergo again the sufferings of hell. (1)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Mahes'âni! Now I will tell you the Trailokya mangala Kavacham (the protective mantra that does good to the three worlds) that was spoken to Nârada by the intelligent Brahmaputtra, which Sanat Kumâra heard in ancient days from his own Guru, the best of the yogis. (2)

Śrî Nârada said:—O Bhagavan! my heart is in doubt due to ignorance; Therefore be pleased and let me have the hightest bhakti, always thinking of Thy lotus feet. (3)

O Bhagavan! O Birthless One! Thy Form is of unequalled splendour. Beest thou propitious; Thou art immeasurable; Thou art Puruṣottama (the Supreme Person) and the Remover of our afflictions. (4)

O Blissful Self! Thou art free from disease; no one can conceive of Thy essence; Thou art the Soul of the Universe; Thou art the Great God. Beest Thou propitious. (5)

O Best of those who are highly honoured! Thou art all auspicious, beautiful, fraught deeply with all qualifications, the great ornament of those who are grave. Be Thou propitious. (6)

O Thou mainfested! Thou art all this expanse and invisible beyond this expanse, the gentle of the most gentle, the great Destroyer of That which destroys. Be gracious. (7)

Thou art the best of the Gurus, the God of all; and Thou art the Infinite, residing in this body. Be pleased. O Mâdhava, whose manifestation is Mâyâ. EternalGlory unto Thee! (8)

O Holder of the conchshell! O Thou, full of prosperity; Victory to Thee. O son of Nanda! O Holder of discus! O Janârdana! let Thee be victorious! (9)

O Holder of crown decked with diadems! Let Thou look bright and red and victory attend Thee! (10)

O Destroyer of Naraka! O Slayer of Madhu! O Thou, of gentle body and the Remover of hells! I bow down to Thee. (11)

O Thou, the Remover of Sins! The Lord, the Preventer of all fears, the Originator of all souls, the Holder of the gem Kaustubha! obeisance to Thee. (12)

O Thou, beyond this eyesight! Dispeller of fears, beyond what can be heard! having different garbs; I bow down, referring to Thee. (13)

Thou art the Creator, Preserver and Destroyer—the Trinity. Thou conquerets the enemies of the Gods; Thou art Viṣṇu, the Supreme Spirit. I bow down to Thee. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Before Thy chakra (discus), the plans (chakra) of the enemies get frustrated. Thou art chakrî and fond of chakra (secret policies); Thou art this universe and honoured by the universe; and Thou followest all these worldly creatures and objects. (15)

Thou art of the form of the Spirit, meditated as the Self by the Yogis! Thou art the bestower of Bhakti to the devotees. Obeisance to Thee. (16)

O Lord of the Devas! Let my worship, homa (offerings to the sacrificial Fire), meditation and bowing down, may all my actions be at Thy feet for Thy service. (17)

Whoevor devotee in the sâdhanâ of his mantra, worships Viṣṇu in his heart, while performing homa, Japam and pooja, he, keeping Śrị Krisna within his heart acquires the fruits of all his desires; and, becoming free from birth and death, attains the supreme goal and bhakti. (18)

I bow down to and sing hymns in honour of Gopâla who is surrounded by go's (cows or several worlds), Gopas (herdsmen or leaders of the several worlds), Gopîkâs (the powers of the several leaders), that Supreme Person for the attainment of Dharma, Kâma, and Mokṣa (final emancipation) and who gives pleasures to the cows (*i.e.* who imparts dharma to the three words and who is adored by the thousand cows and Gopas. (19)

After reading this stotra, one must pray for Dharma, Artha, Kâma, and Mokṣa, the fourfold objects of existence in the world and thus please Śrî Kriṣṇa, the Lord of the Universe, who pervades this Universe. (20)

Here ends the fourth chapter on the stotra of Śrî Kriṣṇa in Śrî Nârada Pañcharâtra Jnânâmritasâra. The Fourth Night.

CHAPTER V

On the Trailokya Mangala Kavacham of Śrî Kriṣṇa (armour. protecting the three worlds) and warding off all evils.

Śrî Nârada said:—O Bhagavan! Thou knowest all the Dharmas; so kindly tell me the Trailokya Mangala Kavacha (armour that wards off all evil and protects the three worlds). (1)

Śrî Sanatkumâra said:—O Best of the Brâhmaṇas! Now hear, I will speak to you the Kavacham, spoken so kindly by Nârâyaṇa to Brahmâ in days of yore. (2)

Brahmâ spoke that to me; now I love you; hence I speak that to you, though it is very secret like Brahma mantra. (3)

Holding which or reciting which Brahmâ creates and Mahâlakṣmi protects the three worlds. (4)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

And the omniscient Mahâdeva also on account of holding that and reciting that, becomes the Destroyer of the three worlds; and Durgâ, the Mother of the three worlds destroyed the great Asuras, Mahiṣa', Durgâ, etc, when they became arrogant on receiving the boons (from Deities Brahmâ, etc,) by virtue of holding and reciting the Kavacham. Due to that also, Indra and others got the vast lordships. (5—6)

This Kavacham is very secret. Never say this out to any body, save the disciples on the way to practise, full of devotion. (7)

You will die, if you give this to any cheat or another's disciple. (8)

The Riṣi of this Trailokya Mangala Kavacham is Parajâpati, the Chhanda is Gâyatrî, the Devatâ is Nârâyaṇa Himself; and its application is in Dharma, Artha, Kamâ, and Mokṣa. (9)

Let Praṇava protect my head; Namo Nârâyaṇa protect my forehead and the eight lettered mantra "Om namo Nârâyaṇâya, the bestower of Bhakti and Mukti, protect my eyes. (10)

Let the all-enchanting one word mantra "klîm" protect my ears; "Klîm Kriṣṇâya" protect my nose; "Govindâya" protect my tongue. (11)

"The eighteen lettered mantra "Gopîjanaballabhâya svâhâ" protect my face, (12)

Let "Gopîjanaballabhâya svâhâ" protect my arms; Klîm Glaum Klîm. Śyâmalângâya namah—the ten lettered mantra, protect my shoulders. (13)

Let "Klîm Kriṣṇa Klîm" protect my hands; "klîm kriṣṇâya protect all over my body; Let Bhuvanesânî protect my heart; and let klîm kriṣṇâya protect my breasts. (14)

"Gopâlâya svâhâ" protect always my armpits; "klim kriṣṇâya" protect my better sides. (15)

"Klîm Kriṣṇâya Govindâya" the eight lettered mantra protect my navel; and let Kriṣṇa, the two lettered mantra protect my back. (16)

Let "Klim Kriṣṇa" protect my bones; let Klîm Kriṣṇâya ṭhah ṭhah protect my Śakti angas (portions possessing energy) and let Śrîm Hrîm Klîm Kriṣṇa ṭhah ṭhah—the seven lettered mantra protect my thighs and the thirteen lettered mantra Śrîm Hrîm Klîm Gopîjanaballabhâya svâhâ protect my anus; let Klîm Hrîm Śrîm, the ten lettered mantra protect my knees (Jânus). (17-19)

And let the thirteen lettered mantra protect my thighs (or shanks) and let discus and the other weapons be protected by Hrîm Śrîm, etc; the eighteen-letetred mantra. (20)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust

And let the twenty lettered mantra protect all over my body; let the strong Dwârkâ Nâth (Lord of Dwarka) Om namo Bhagavate Vâsudevâya—the twelve lettered mantra always protect my East side; Srîm Hrîm Klîm etc. the ten lettered mantra and Klîm Hrîm Srîm etc. the sixteen lettered mantra—Śrî Visṇu furnished with club, disc, and other weapons protect my South East and let "Hrîm Srîm etc" the ten lettered mantra protect my South side. (21-23)

Om namo bhagavate Rukminîballabhâya svâhâ—the sixteen lettered mantra protect my south west side. Let Klîm Hriṣîkes âya namah protect my western side. Let the eighteen lettered mantra, ending with "Kâma" always protect my north west side. *i.e.*, (Klîm). (24-25)

Śrîm Hrîm Klîm Kriṣṇâya Govindâya ṭha ṭha this twelve lettered mantra with Śrî Viṣṇu always protect my north side. (26)

"Aim Klîm Kriṣṇâya hrîm Govindâya Gopîjanaballabhâya svâhâ. Ha sau" this twenty two syllabled mantra protect my north East side. (27-28)

I bow down to Him who dances on the hood of Kâliya serpent—that great Dancer, Achyuta (the infallible one), that Śrî Kriṣṇa, the son of Devakâ. This thirty two syllabled mantra "Kâliyasya phanâ madhyedivyam nrityam karoti ¡tam namâmi Devakîputtram nrityarâjânam Achyutam protect the lower parts of my body. (29)

"Kâmadevâya vidmahe puṣpavânâya dhîmahi tannonangah prachodayât" this mantra gâyattri protect my upper part. (30)

O Brahmin sage! This trailokya mangala kavacham is of the nature of Brahma and the essence of Brahma mantra. Hence I have spoken this to you. (31)

Brahmâ heard this first from Nârâyaṇa and spoke out first. Out of affection towards thee, I have spoken this to you. You should not divulge this to any other. (32)

Bowing down duly to the Guru, recite this kavacham once, twice, or thrice as the case may be. Thus all asceticism will be performed. (33)

All these mantras are the des'ik mantras also; there is no doubt in this. Make puraścharaṇa of it one hundred and eight times. (*i.e.*, repeat it 108 times). (34)

And perform Homa ceremony one-tenth of the above mentioned. Thus practising, when one becomes perfect in Kavachamantra, he becomes like Viṣṇu *i. e.* he attâins Mukti (*i. e.* freedom). (35)

If one gets mantra siddhi according to the rules of puraścharanam, Lakṣmî and Sarasvatî both shew their mercy towards him. (36)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

If one offers flowers (puṣpânjali) eight times uttering the mûla mantra one attains results lasting ten thousand years. (37)

If one writes the above mantra on bhûrjjapattra (leaf of a certain tree) and encloses it in a golden mâduli (cover) and then puts it on one's neck or on one's right arm, one attains the favour and blessings of Śrî Viṣṇu. (38)

And if one circumambulates i. e. goes round Śrî Viṣṇu, holding that as mentioned above, one gets the fruits of performing one thousand horse sacrifices and one hundred Vâjapeya sacrifices and giving mahâdânas (great gifts) etc. (39)

If one utters this most excellent Kavacham once only, by His favour, the devotee acquires Mukti, while living. (40)

Every one in the three worlds fears him; glory and success attend him, but if, without knowing this Kavacham, one worships that Puruṣottama, one does not attain success in mantra (mantra siddhi), even if one makes Japam one hundred lakhs of times. (41)

Here ends the fifth chapter on Trailokya mangala Kavacham in the Fourth Night of Śrî Nârada Pañcha Râtra Jnânâmritasâra. (5) ✕

CHAPTER VI.

ON HYMNS TO GOPÂLA

Śrî Nârada said :—I bow down to Śrî Kriṣṇa, the son of Ballabhi, in the form of Gopâla, the Delighter of the Gopîs (shepherdesses), of deep yellow colour, like lately formed rainclouds and of blue lotus eyes. (1)

His dark curling hairs fastened with peacock feathers are shining; He is ornamented with garlands, made up of wild flowers, interlaced with Kadamba flowers. (2)

His curling hairs are waving round his cheeks; excellent necklaces of big brilliant pearls are shining on His breast (3)

Golden ornaments, the coronet on His head, etc, enhanced the beauty of His body. His raiments wave to and fro on gentle breeze. (4)

Markedly His flute on His beautiful lips was sending forth rapturing notes. The Gopîs were frequently falling into states of self-lessness. (5)

He was smiling and thus captivating the Gopîs. Their hearts were being disturbed. He seemed like a black bee (lover) drinking the honey nectars of their lotus faces. (6)

He was surrounded by the Gopîkâs (cowherdesses) blooming with their youths, united to one another and wearing nice varieagated clothings and ornaments. (7)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by Panigrahi and Sarayu Trust

In the Jumna water, dark as collyrium, being eager to have water sport at some places, He, while fighting with the Gopas (cowherds), was carrying them away to the cowsheds. (the places where the cows are protected). (8)

At some places, in Śrî Brindâvan, under the shades of the Kadamba trees, He was seating Himself and enjoying the cool air blowing over the Jumnâ water. (9)

At some other places in Ratnaparvata (hillock named Ratna), seated on a jewelled throne, He was shining in the golden hall within the Kalpavrikṣa. (10)

Whereas when it was emitting the sweet odorous perfumes of the vernal flowers and enchanting all around, He was sitting on the beautiful Gobardhan Hill and was desiring to have Râsa pleasures. (11)

He was holding the Gobardhan Hill with his left hand as an umbrella and thus thwarting the bad effects of the clouds (and the rains thereof), sent by Indra. (12)

While He was in great excitement and joy, sending the bugle note with flute in His mouth, cows and calves used to come up to Him with their eyes up and looked at Him with great loving affection. (13)

He was adorned by His followers, singing, and the herdsmen imitating Him and His movements with their sticks and ropes held aloft. (14)

He was being praised with sweet eulogies by Nârada, the best of the Munis and other munis, versed in the Vedânta s'âstras. (15)

Any man, meditating thus, reciting three times this stotra to Śrî Kriṣṇa gets His pleasure and attains desired boons from Him. (16)

Moreover he will be liked by the king, and loved by all. He will get undecaying wealth ; and certainly he will become a poet. (17)

Here ends the stotra (hymn) to Gopâla.

Here end the sixth chapter in Śrî Nârada Pañcha Râtra Jnânâmrita-sâra, on Gopâla Stotram.

CHAPTER VII

GOPÂLA KAVACHA STATED.

Śrî Mahâ Deva said:—Now I am speaking on the Kavacham of Gopâla, on the recollection of which the Sâdhakas become Jivanmukta (liberated while living). (1)

O Devi! Listen. The Riṣi of the Gopâla Kavacham is Nârada, the metre is anuṣṭup, the Devatâ is Vâla Kriṣṇa, and its application is for the fourfold objects of human existence. Let Vâla Kriṣṇa protect always my head and ears. (2-3)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Let Nârâyaṇa protect my throat and let Gopîvandya protect my cheeks; let Madhuhâ protect my nose and Nandanandana protect my breast. (4)

Let Janârdan protect my teeth and Mâdhava protect my lower lip, Varâha protect my upper lip; and let Kes'îsûdana protect my cheeks. (5)

Let Gopîkâ Nâtha protect my heart, let Sûtaprada protect my navel; let Gobardhandhârî protect my hands and Pîtâmbara protect my feet. (6)

Let Śrîdhara protect my fingers; let Kripâmaya protect my toes and let Gadâpâṇî protect my gential organ, in my childhood sports. (7)

Let Jagannâtha protect my east; Śrî Râma protect my west; Kaiṭabhârî, north and Hanûmân protect my south. (8)

Let Govinda protect my south east; Kesava protect my south west; Daityâri, north west and let Gopâlanandana, protect my northeast. (9)

Let Pralambâri protect my upward (zenith) direction, Kaiṭabhamarddana, my downard (nadir). Let Pûtâtmâ protect me in my sleep; and let Śrîpati protect me while going. (10)

Let Anantadeva protect me while I am homeless; let Varuṇa protect me while awake; let Keṣihâ protect me while taking food; and let Śrî Kriṣṇa protect all joints of my body. (11)

Let the Moon protect me in the night; Sun in the evening. Thus I have spoken to you this wonderfully great divine Kavacham. (12)

The man who, keeping himself controlled, recites daily this Kavacham, O Devi! he is extricated from all difficulties from his enemies, (13)

And, in the end, he gets the lotus feet of Śrî Gopâla, and O Parames'varî! he who hears this three times (sandhyâs) in a day, the Lord of Ramâ gives to him everything and Chaturbhuj (the four armed) protects him. (14)

And if any body not knowing this Kavacham worships Gopâla, O Devi! his japam, homa, poojâh etc. all go in vain; and he surely dies of injury from weapons. (15)

Here ends the Gopâla Kavacham.

Here ends the Seventh Chapter in the Fourth Night in Śrî Nârada Pañcha Râtram Jñânâmrita sâra.

Nyâsa :—The object of the Nyasa is to make the body of the devotee, safe and tight; every part and parcel of it, every centre, every pore even, fit for ringing the idea of Divinity, so as to make the cosmos, the counterpart, as it were, of his body (the microcosm) fit in his idea, so that the devotee loses himself in the ocean of Divine consciousness and superabundance of bliss and immortality within, without, right, left, and on all sides, every where; just as a sounding board is made by touching, tamping and tighting, fit to emit sonorous sounds.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER VIII.

ON THE THOUSAND NAMES OF GOPÂLA.

Śrî Pârvati said:—O Bhagavan! O World-teacher! The Deva of! the Devas! Superior to all the Devas! Thou hast revealed this divine Kavacham of Vâlagopâla. (1)

What I have heard from Thy face has increased my curiousity to hear further from Thee. Now kindly recite to me the thousand names of Gopâla, the Supreme Spirit. (2)

Kindly describe it in full. O Lord! Thou art kind to Thy devotees. I am under Thy refuge. Protect me. (3)

O Lord of the Devas! Dear as my heart! If thou lovest me, kindly tell how,in what place and by whom was that nâmâmrita (nectar of names) of Achyuta Gopâla revealed. I am unable to wait. (4)

Śrî Mahâdeva said:— The thousand names stotra of Śrî Vâla Kriṣṇa are like the Kalpa vriksa tree. While Vedavyâsa, the author of all the Śâstras, was speaking to Śuka Deva, the Muni Nârada, superior amongst the Devarṣis, heard their talk. (5)

In days of yore, in the midst of the Daṇḍakâraṇya, the Maharṣis asked devotedly to Nârada Muni about the thousand names of Gopâla, the Highest Spirit. (6)

O Devi ! O Beloved ! Hear the excellent Sahasranâma of Śrî Vâlakriṣṇa (7)

All sins Brahmahatyâ and others, are eliminated by this. And in this Kali age, this Vâles'vara is the Devatâ and Vrindâvan is the forest. (8)

In the Kali age the Gangâ is the giver of mukti (liberation); Gîta is the Parâgati (excellent course) and Yajnas, etc, not being extant in this Kali age, only the name of Hari exists for the mukti of all. No other goal is there. (9)

Of this Sahasranâma of Śrî Vâla Kriṣṇa, Nârada is the Riṣi, the Devatâ is Śrî Vâlakriṣṇa, and its application for the Siddhi (success) of puruṣârtha (fourfold aims of human existence). Now the names:— Vâlakriṣṇa, Surâdhîs'a, Bhûtâvâsa, Vrajes'vara, Vrajendranandana, Nandî, Vrajânganavihâraṇa. (10)

Gogopagopîkânandakâraka, Bhaktivardhana, Go-vatsapuchchha samkarṣajâtânandabhara, Ajaya. (11)

Ringamâṇagati, Srimanatibhaktiprakâs'ana, Dhûlidhûsarasarvânga, Dhaṭîpîtaparichchhada. (12)

Puraṭâbharaṇa, Śrîs'a, Gatirgatimatâmsadâ, Yogîs'a, Yogavandya, Yagâdhîs'a, Yas'ahprada. (13)

Yasodânandanaḥ Kriṣṇaḥ, Govatsaparichâraka, Gavendra, Gavâkṣa, Gavâdhyakṣa, Gopati. (14)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Gaves'a, Gavîs'a, Gochârṇaparâyaṇa, Godhûlidhâmapriyaka, Godhûli kritabhûṣaṇa. (15)

Gorâsya, Gorasâs'ogo, Gorasânchitadhâmaka, Gorasasvâdaka, Vaidya, Vedâtîta, Vasuprada. (16)

Vipulâms'a, Ripuhara, Vikshara, Jayada, Jaya, Jagadvandya, Jagannâtha, Jagadârâdhyapâdaka. (17)

Jagadîs'a, Jagatkartâ, Jagatpûjya, Jayârihâ, Jayatâm Jayas'îia, Jayâtîta, Jagadvala, (18)

Jagaddhartâ, Pâlayîtâ, Pâtâ, Dhâtâ, Mahes'vara Râdhikânandana, Râdhâprâṇanâtha, Rasaprada. (19)

Râdhâbhaktikara, Śuddha, Râdhârâdhya, Ramâpriya, Gokulânandadâtâ, Gokulânandarûpadhrik, (20)

Gokules'varakalyâṇa, Gokules'varanandana, Gokulâbhirati, Sragvî, Gokules'varanâyaka, (21)

Nityagolokavasatî Ntyagogopanandana, Gaṇes'vara, Ganâdhyakṣa, Gaṇânâmparipûraka, (22)

Guṇî, Guṇotkara, Gaṇya, Guṇâtîta, Guṇâkara, Guṇapriya, Guṇâdhâra, Guṇârâdhya, Gunâgraṇî, (23)

Guṇanâyaka, Vighnahara, Heramba, Pârvatîsuta, Parvatâdhinivâsî, Govardhanadhârî, Guru, (24)

Gobardhanapati, Sânta, Gobardhanavihâraka; Gobardhana, Gîtagati, Gavâkṣa, Govriṣekṣaṇa. (25)

Gavastinemi, Gîtâtmâ, Gîtagamya, Gatiprada, Gavâmaya, Yajnanemi, Yajnânga, Yajnarupadhrik. (26)

Yajnapriya, Yajnahartâ, Yajnagamya, Yajurgati, Yajnânga, Yajnagamya, Yajnaprâpya, Vimatsara. (27)

Yajnântakrit, Yajnaguhya, Yajnâtîta, Yajuḥpriya, Manurmanvâdirûpî, Manmantaravihâraka. (28)

Manupriya, Manorvams'idhârî, Mâdhava, Mâpati, Mâyâpriya, Mahâmâya, Mâyâtîta, Mâyântaka. (29)

Mâyâbhigâmî, Mâyâkhya, Mahâmâyâvaraprada, Mahâmâyâprada, Mâyânanda, Mâyes'vara, Kavi. (30)

Karaṇa, Kâraṇa, Kartâ, Kârya, Karma, Kriyâ, Mati, Kâryâtîta, Gonâtha, Jagannâtha, Guṇâkara. (31)

Vis'varûpa, Virûpâkhya, Vidyânanda, Vasûprada, Vâsudeva, Vas'iṣṭhes'a, Vâṇîs'a, Vâkpati, Mahah. (32)

Vâsudeva, Vasus'reṣṭha, Devakinandana, Arihâ, Vasupâtâ, Vasupati, Vasudhâparipâlaka. (33)

Kansâri, Kansahantâ, Kansârâ ihya, Gavâmgati, Govinda, Gomatâm Pâlah, Gopanârîjanâdhipa. (34)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Gopîrata, Rurunakhadhârî, Hârî, Jagadguru, Jânujanghântarâla, Pîtâmbaradhara, Hari. (35)

Haiyangavînasambhoktâ, Pâyasâs'a, Gâvâm Guru, Brahmaṇya, Brahmaṇârâdhya, Nityam, Goviprapâlaka. (36)

Bhaktapriya, Bhaktalabhya, Bhaktyâtîta, Bhuvâmgati, Bhûrlokapâtâ Hartâ, Bhûgolaparichintaka. (37)

Nityam Bhûlokavâsî, Janalokanivâsaka, Tapolokanivâsî, Vaikuṇṭhaviṣṭaras`ravâ. (38)

Vikuṇṭhavâsî, Vaikuṇṭhavâsî, Hâsî, Rasaprada, Rasikâ Gopikânandadâyaka, Vâladhrigvapu. (39)

Yas'asvî, Yamunâtîrapulinetîvamohana, Gopîkânâm Vastrahartâ, Manohârî, Varaprada. (40)

Dadhibhakṣa, Dayâdhâra, Dâtâ, Pâtâ, Hritâhrita, Maṇdapa, Maṇdalâdhîṣa, Râjarâjes'vara, Vibhu. (41)

Vis'vadhrik, Vis'vabhuk, Vis'vapâlaka, Vis'vamohana, Vidvatpriya, Vîtahavya, Havyagavyakritâs'ana. (42)

Kavyabhuk, Pitrivarti, Kavyâtmâ, Kavyabhojana, Râma, Virâma, Ratida, Ratibhartâ, Ratipriya. (43)

Pradyumna, Akrûradamya, Krûrâtmâ, Kruramarddana, Kripâlu, Dayâlu, Śayâlu, Saritpati. (44)

Nadînadavidhâtâ Nadînadavihâraka, Sindhu, Sindhupriya, Dânta, Śânta, Kânta, Kalânidhi. (45)

Samnyâsakrit, Satâmbhartâ, Sâdhûchchiṣṭa Kritâsana, Sâdhupriya, Sâdhugamya, Sâdhvâchâraniṣevaka. (46)

Janmakarmaphalatyâgi, Yogî, Bhogî, Mrigîpati, Mârgâtîta, Yogamârga, Mârgamâna, Mahâravi. (47)

Ravilochana, Raverams`abhâgî, Dvâdas'arûpadhrik, Gopâla, Vâlagopâla, Vâlakânandadâyaka. (48)

Vâlakânâmpati, Śrîs`a, Sarvapâpînâmvirati, Śrîla, Śrîmân, Śrîyuta, Śrînivâsa, Śrîpati. (49)

Śrîda, Śrîs`a, Śrîkânta, Ramâkanta, Rames`vara, Śrîkânta, Dharaṇikânta, Umâkântapriya, Prabhu. (50)

Iṣṭa, Abhilâṣî, Varada, Vedagamya, Durâs`aya, Duḥkhahartâ, Duḥkhanâsa, Bhavaduhkhanivâraka. (51)

Yathechchâchâranirata, Yathechchhâchârasupriya, Yathechchhâlâbhasantuṣṭa, Yathechchasya mana, Antara. (52)

Navînanîradâbhâsa, Nîlânjanachayaprabha, Navadurddinameghâbha, Navameghachchhavi. (53)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Svarṇavarṇa, Nyâsadhârî, Dvibhuja, Vahuvâhaka,' Kirîṭadhârî, Mukuṭî, Mûrtipanjara, Sundara. (54)

Manoratha pathâtîtakâraka, Bhaktavatsala, Kanvânnabhoktâ, Kapilakapis'a, Garuḍâtmaka. (55)

Suvarṇavarṇa, Hemâbha, Pûtanântaka, Pûtanâstanapâtâ, Ripohprâṇântakârî. (56)

Vatsanâs'a, Vatsapâla, Vatses'vara, Vasûttama. Hemâbha, Hemakaṇṭha, Śrîvatsa, Srîmatâmpati. (57)

Sanandanapathârâdhya, Dhâtâ, Dhâtumatâmpatiḥ, Sanatkumârayogâtmâ, Sanakes'vararûpadhrik. (58)

Sanâtanapadodâtâ, Nitya, Sanâtana, Bhâṇḍîravanavâsî, Śrîvrindâvananâyaka. (59)

Vrindâvanesvarîpûjya, Vrindâraṇyavihâraka, Yamunâtîragodhenupâlaka, Meghamanmatha. (60)

Kandarpadarpaharaṇa, Manonayananandana, Vâlakelipriya, Kânta, Vâlakrîḍâparichchhada. (61)

Vâlânâmrakṣhaka, Vâlaka, Krîḍâkautukakâraka, Vâlyarûpadhara, Dhanvî, Dhânuṣki, Śûladhrik, Vibhu. (62)

Amritâms'a, Amritavapu, Pîyûṣaparipâlaka, Pîyûṣapâyî, Pauravyânandana, Nandibardhaka. (63)

Śrîdâmâms'ukapâtâ, Śrîdâmaparibhûṣaṇa, Vrindâraṇyapriya, Kriṣṇa Kis'ora, Kântarûpadhrik. (64)

Kâmarâja, Kalâtîta, Yoginâmparichintaka, Vriṣes'vara, Kripâpâla, Gâyattrîgatiballabha. (65)

Nirvâṇadâyaka, Mokṣadâyî, Vedavibhâgaka, Vedavyâsapriya, Vaidya, Vaidyânandapriya, Śubha. (66)

Śukadeva, Gayânâtha, Gayâsuragatiprada, Viṣṇu, Jiṣṇu, Gariṣṭha, Sthavîyasâm Sthaviṣṭha. (67)

Variṣṭha, Yaviṣṭha, Bhûiṣṭha, Bhûmipati, Dûrgatinâs'aka, Durgapâlaka, Duṣṭanâs'aka. (68)

Kâlîyasarpadamana, Yamunânirmalodakah, Ramyeânirmale Yamunâpulinepâvanodakevasantam, Vâlagopâlarûpadhâri, Vâkpatih, Vâgdâtâ, Vâkprada, Vâṇînâtha, Brâhmaṇarakṣaka. (69-70)

Brahmaṇya, Brahmakrit, Brahma, Brahmakarmapradâyaka, Brahmaṇyadeva, Brahmaṇyadâyaka, Brâhmaṇapriya. (71)

Svastipriya, Asvasthadhara, Asvasthanâsa, Dhîpati, Kkaṇannûpuradhârî, Vis'varûpî, Vis'ves'vara; Śiva, (72)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Śivâtmaka, Vâlyavapu, Śivâtmâ, Śivarûupadhârî, Sadâs'ivapriya, Deva, Śivavandya, Jagats'iva,. (73)

Gomadhyavâsî, Govâsî, Gopagopîmanontara, Dharma, Dharmadhûrîṇa, Dharmarûpa, Dharâdhara. (74)

Svopârjitayasâḥ, Kîrtivardhana, Nandirûpaka, Devahûtijnânadâtâ, Yogasâmkhyanivartaka. (75)

Triṇâvartaprâṇahâri, Śakaṭâsurabhanjana, Pralambahârî, Ripuhâ, Dhenukamardana. (76)

Ariṣṭanâs'ana, Achintya, Kes'ihâ, Kes'inâs'ana, Kamkahâ, Kamsahâ, Kamsanâs'a, Ripuvinâs'ana. (77)

Yamunâjalakalloladars'î, Harṣî, Priyamvada, Svachchandahârî, Yamunâjalhâri, Surapriyah (78)

Lîlâdhritavapu, Kelikâraka, Dharaṇîdhara, Goptâ, Gariṣṭha, Gatida, Gatikârî, Gaves'vara. (79)

Śobhâpriya, Śubhakara, Vipulas'rî, Pratâpana, Kes'îdaityahara, Dânî, Dâtâ, Dharmârthasâdhana. (80)

Trisâmâ, Trikakritsâma, Sarvâtmâ, Sarvadîpana; Sarvajna, Sugata, Buddha, Bauddharûpî, Janârdana. (81)

Daityâri, Puṇḍarîkâkṣa, Padmanâbha, Achyuta, Asita, Padmâkṣa, Padmajâkânta, Garuḍâsanavigraha. (82)

Gârutmatadhara, Dhenupâlaka, Suptavigraha, Ârtihâ, Pâpahâ, Anehâ, Bhûtihâ, Bhûtibardhana. (83)

Vânchhâkalpadruma, Sâkṣânmedhâvî, Garuḍadhvajah, Nîlahs'vetah, Sitaḥ Kriṣṇa, Gaura, Pîtâmbarchchhadah, (84)

Bhaktârtinâs'anah, Gîrṇa, Śîrṇa, Jîrṇah, Tanuchchhadah, Valipriyah, Valihara, Valivandhanatatparah. (85)

Vâmana, Vâsudeva, Daityâri, Kanjalochana, Udîrṇa, Sarvatogoptâ, Yogagamya, Purâtana. (86)

Nârâyaṇa, Naravapu, Kriṣṇârjunavapudhara, Trinâbhi, Trivritâmsevya, Yugâtîta, Yugâtmaka. (87)

Hamsa, Hamsî, Hamsavapu, Hamsarûpi, Kripâmaya, Harâtmaka, Haravapu, Harabhâvanatatparah Dharmarâga, Yamavapuh, Tripurântakavigraha, Yudhiṣṭhirapriya, Rajyadâtâ, Râjendravigraha. (88-89)

Indrayajnahara, Govardhanadhârî, Vâkpati, Yajnabhuk, Hitakârî, Hitântaka. (90)

Akrûravandya, Vis'vadhruk, As'vahârî, Hayâsyaka, Hayagrîva, Smitamukha, Gopîkânta, Aruṇadhvaja. (91)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Nirastasâmyâtis'aya, Sarvâtmâ, Sarvakhaṇḍana, Gopîprîtikara, Gopîmanoharî, Hari, Hari. (92)

Lakṣmaṇa, Bharata, Râma, Satrughna, Nîlarupaka, Hanumatjnânadâtâ, Jânakîballabha, Giri. (93)

Girirûpadhârî, Girimakha, Giriyajnapravartaka, Girerangadhara, Gopagopîgotâpanâs'ana. (94)

Bhavâbdhipota, Śubhakrit, Śubhabhuk, Śubhavardhana, Varâroha, Harimukha, Maṇḍûkagatilâlasah. (95)

Netrabaddhakriyah, Gopavâlaka, Vâlaka, Guṇa, Guṇârṇavapriya, Bhûtanâtha, Bhûtâtmaka. (96)

Indrajitbhayadâtâ, Yajuhpati, Appati, Gîrvâṇabandya, Gîrvânagati, Iṣṭa, Guru, Gati. (97)

Chaturmukha, Stutimukha, Brahma Nâradasevita, Umâkântadhiyârâdhya Gaṇanâguṇasîmakah. (98)

Sîmântamârga, Gaṇikâgaṇamaṇḍalasevita, Gopîdrikpadmamadhûpa, Gopîdrinmandales'vara. (99)

Gopyâlinganakârî, Gopîhridayânandakâraka, Mayûrapuchchhas'ikhara, Kamkaṇângadabhûṣaṇa. (100)

Svarṇachampakasandola, Svarṇanûpurabhûṣaṇa, Svarṇatâṭankakarṇah, Svarṇachampakabhûṣita. (101)

Chuḍâgrârpitaratnendras'ârah, Svarṇâmbarachchhada, Âjânubâhu, Sumukha, Jagatjjananatatparah. (102)

Vâlakriḍâtis'chapala, Bhîṇ lîravanananandana, Mahâs'âlah, Śrûtimukha, Gangâcharaṇasevana. (103)

Gangâmbupâda, Karajâ, Karatoyâjales'vara, Gaṇḍakîtîrasambhûta, Gandakîjalamarddanah. (104)

Śâlagrâmah, Śâlarûpî, Śas'ibhûṣanabhûṣaṇa, Śasi'pâda, Śas'inakha, Varârha, Yuvatîpriya. (105)

Premaprada, Premalabhya, Bhaktyâtîta, Bhavaprada, Anantas'âyî, Śavakrit, Śayana, Yoginîs'vara. (106)

Pûtanâs'akuniprâṇahâraka, Bhavapâlaka, Sarvalakṣmaṇalakṣmaṇyah, Lakṣmîvân, Lakṣmaṇâgrajah. (107)

Sarvântakrit, Sarvaguhya, Sarvâtîta, Asurântaka, Prâtarâs'anasampûrṇa, Dharaṇîrenugunṭhita. (108)

Ijya, Mahejya, Sarvejya, Ijyarûpî, Ijyabhojana, Brahmârpaṇapara, Nityam, Brahmâgniprîtilâlasah. (109)

Madana, Madanârâdhya, Manomathanarûpaka, Lîlânchitâkunchitaka, Vâlavrindavibhûṣita. (110)

CC-0. In Public Domain: Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Stokakrîḍâpara, Nityamstokabhojanatatpara, Lalitâvis'âkhâs'yâmalatâvanditapâdakah. (111)

Śrîmatîpriyakârî, Śrîmatyâpâdapûjita, Śrîsamsevitapâdâvja, Veṇuvâdyavis'ârada. (112)

Śringavetrakara, Nityas'ringavâdyapriya, Valarâmânuj, Śrîmângajendrastutapâdaka. (113)

Halâyudhah, Pîtavâsâ, Nîlâmbaraparichchhadah, Gajendravaktra, Heramba, Lalanâkulapâlaka. (114)

Râsakrîḍâvinoda, Gopînayanahâraka, Valaprada, Vîtabhaya, Bhaktârtiparinâs'anah. (115)

Bhaktapriya, Bhaktidâtâ, Dâmodara, Ivaspati, Indradarpahara, Ananta, Nityânanda, Chidâtmaka. (116)

Chaitanyarupa, Chaitanya. Chetanâguṇavarjita, Advaitâchâranipuṇa, Advaita, Paramanâyaka. (117)

Śivabhaktiprada, Bhakta, Bhaktânâmantarâs'ayah, Vidvattamah, Durgatihâ, Puṇyâtmâ, Puṇyapâlaka. (118)

Jyeṣṭha, Śreṣṭha, Kaniṣṭha, Niṣṭha, Atiṣṭha, Umâpati, Surendravandyacharaṇa, Gotrahâ, Gotravarjjita. (119)

Nârâyaṇapriya, Nâras'âyî, Nâradasevita, Gopâla, Vâlasamsevya, Sadânirmalamânasa. (120)

Manumantra, Mantrapati, Dhâtâ, Dhâmavivarjita, Dharâprada, Dhritiguṇa Yogîndra, Kalpapâdapa. (121)

Achintyâtis'ayânandarûpî, Pâṇḍavapûjita, Śis'upâlaprâṇahârî, Dantavakrarisûdana. (122)

Anâdi, Âdipuruṣa, Gotrî, Gotravivarjita, Sarvâpattâraka, Durga, Duṣṭadaityakulântaka. (123)

Nirantaras'uchimukha, Nikumbhakuladîpana, Bhânu, Hanu, Dhanu, Sthânu, Kris'anu, Kritanu, Dhanu. (124)

Janu, Janmâdivirahita, Jâtigotravivarjita, Dâvânalanihantâ, Danujâri, Vakâpahâ. (125)

Prahlâdabhakta, Bhakeṣṭadâta, Dânavagotrahâ, Surabhidugdhapa, Dugdhahârî, Śauri, Śokahâraka. (126)

Yatheṣṭada, Atisulabha, Sarvajna, Sarvatomukha, Daityâri, Kaiṭabhârî, Kamsâri, Sarvatâpana. (127)

Dvibhuja, Śaḍbhuja, Antarbhuja, Mâtalisârathi, Śeṣa, Śeṣâdhinathâ, Śeṣî, Śeṣântavigraha. (198)

Ketu, Dharitrîchâritra, Chaturmûrti, Chaturgati, Chaturdhâ, Chaturâtmâ, Chaturvargapradâyaka. (129)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Kandarpadarpahârî, Nitya, Sarvângasundara, Śachîpatipati, Netâ, Dâtâ, Mokṣaguru, Dvija. (130)

Hritasvanâtha, Anâthasya Nâtha, Śrîgaruḍâsana, Śrîdhara, Śrîkara, Śrîyahpati, Gatirapâm Patih. (131)

As'eṣavandya, Gîtâtmâ, Gîtâgânaparâyaṇa, Gâyattrîdhâma, Śubhada, Velâmoda-parâyaṇa. (132)

Dhanâdhîpa, Kulapati, Vasudevâtmaja, Arihantâ, Ajaikapât, Sahasrâkṣa, Nityâtmâ, Nityavigraha. (133)

Nitya, Sarvagata, Sthâṇu, Aja, Agni, Girinâyaka, Gonâyaka, Śokahantâ, Kâmâri, Kâmadîpana, (134)

Vijitâtmâ, Videhâtmâ, Somâtmâ Somavigraha, Graharûpî, Grahâdhyakṣa, Grahamardanakâraka, (135)

Vaikhânasa, Puṇyajana, Jagadâdi, Jagatpati, Nîlendîbarabha, Nîlavapu, Kâmânganâs'ana., (136)

Kâmavîjânvita, Sthûla, kris'a, Kris'atanu, Nija, Naigameya, Agniputtra, Ṣâṇmâtura, Umâpati, (137)

Maṇḍûkaves'âdhyakṣa, Nakulanâs'ana, Śimha, Harîndra, Kes'îndrahantâ, Tâpanivâraṇa, (138)

Girîndrajâsevyapâda, Sadânirmala mânasa, Sadâs'ivapriya, Deva, Śiva, Sarva, Umâpati, (139)

Śivabhakta, Girâmâdi, Śviârâdhya, Jagadguru, Śivapriya, Nilakantha, Śitikaṇṭha, Ûṣâpati, (140)

Pradyumnaputtra, Nis'aṭha, Śaṭha, Śaṭhadhanâpahâ, Dhûpapriya, Dhûpadâtâ, Guggulvaguru dhûpita. (141)

Nîlâmvara, Pîtavâsâ, Raktas'vetaparichchhada, Nis'âpati, Divânâtha, Devabrâhmaṇapâlaka, (142)

Umâpriya, Yogimanohârî, Hârabibhûṣita, Khagendra vandyapâdâbja, Sevâtapaparânmukha, (143)

Parârthada, Aparapati, Parâtparatara, Guru, Sevâpriya, Nirguṇa, Saguṇa, Śrutisundara, (144)

Devâdi deva, Deves'a, Devapûjya, Divâpati, Svargapati, Vrihadbhânu, Sevitepsitadâyaka, (145)

Gotamâs'ramavâsi, Gotamas'rînisevita, Raktâmbaradhara, Divya, Devîpâdâvjapûjita. (146)

Sevitârthapradâtâ, Sevâsevyagirîndraja, Dhâturmanovihârî, Vidhâtâ, Dhâturuttamah. (147)

Ajnânahantâ, Jnânendravandyah, Vandyadhanâdhipah Apâmpatih, Jalanidhi, Dharâpati, As'eṣaka. (148)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Devendravandya, Lokâtmâ, Trilokâtmâ, Trilokapât, Gopâladâyaka, Gandhaprada, Guhyakasevita. (149)

Nirguṇa, Puruṣâtîta, Prakriteh Para, Ujjvala, Kârtikeya, Amritâhartâ, Nâgâri, Nâgahâraka. (150)

Nâgendras'âyî, Dharaṇîpati, Âdityarûpaka, Yas'asvî, Vigatâs'î, Kurukṣhettrâdhipa, Śas'î. (151)

Śas'akârî, Śubhâchâra, Devagaṇasevita, Gatiprada, Narasakha, Śîtalâtmâ, Yas'ahpati. (152)

Vijitâri, Gaṇâdhyakṣa, Yogâtmâ, Yogapâlaka, Devendrasevya, Devendrapâpahâri, Yas'odhana. (153)

Akinchanadhana, Śrîmân Ameyâtmâ, Mahâparvatadharî, Mahâpralayakârî, Śachîsutajayaprada. (154)

Janes'vara, Sarvavidhirûpî, Brâhmaṇapâlaka, Simhâsananivâsî, Chetanârahita, Śiva. (155)

Śivaprada, Dakṣayajnahantâ, Bhrigunivâraka, Vîrabhadrabhayâvarta, Kâla, Parmanirbraṇa. (156)

Ûdûkhalanibaddha, Śokâtmâ, Śokanâs'ana, Âtmayoni, Svayamjâta, Vaikhânaḥpâpahâraka. (157)

Kîrtiprada, Kîrtidâtâ, Gajendrabhûjapûjita, Sarvântarâtmâ, Sarvâtmâ, Mokṣarûpî, Nirâyudha. (158)

Uddhavajnânadâtâ, Yamalârjunabhanjana, O Devi, Thus I have spoken to you this excellent thousand names of Gopâla. (159)

Whoever recites these thousand names of the Âdideva Śrî Viṣṇu who assumed the firm of Gopâla, or makes others recite or hears or makes others hear. (160)

O Dear Mahes'varî! The fruits that they derive, I am unable to declare. (161)

O Deves'î! Under the favour of Gopâla, Brahmahatyâ and other hosts of great sins are completely destroyed. (162)

On the Dvâdas'î, Prûṇimâ, Saptamî, Sunday, or Ekâdas'î tithîs in both the dark and bright fortnights whichever devotee reads or hears this, O Mahes'âni, I dare say without any doubt that his future birth is thereby prevented. (163-164)

One ought to shew one's devotion towards Srî Hari, being pure on the ekâdas'î tithî, and on this tithi, people if they hear the thousand names, be entirely freed from the sins. (156)

This ought not to be given to the cheat, or hypocrite, or the cunning or to those who abuse the Devatâs, Brâhmaṇas or the Vaiṣṇavas. (166)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Note this especially it would never be given to those who are without devotion to one's Guru, who are aganist Śiva and who makes distinction between Râdhâ and Durgâ. (167)

O Mahes'âni ! This is to be carefully borne in mind that whoever blames any Vaiṣṇava who is controlled and peaceful and always practises dispassion, is certainly the slayer of his Guru. (168)

Rather this is certainly to be given to those who do their Śandhyâ Bandanâs, who are pure Brâhmaṇas and who is advaitist, who is devoted to Śiva, who is ever ready to act acording to the words of Śrî Guru. O Mahes'varî ! This is secret in all the Tantras ; but I reveal this to Thee. (169-170)

There is no stotra, mantra and Devatâ equal to this in the four Yugas. (171)

O Nagendraje ! There is nothing superior to Hari bhakti that leads to Mokṣa (liberation final). That is dearer to me than my life. There is is none superior to Vaiṣṇava. (172)

O Beautiful ! The Vaiṣṇavas are alawys to be sought for company. For if perchance any Vaiṣṇava, free form passions, be born in his family, all the forefathers of the family become sinless and acquire Mukti. (173-174)

What more to say, the sinful become pure and free from sins no sooner they see the Vaiṣṇavas. (175)

The Devatâ in this Kaliyuga is Vâla Kriṣṇa Gopâla (Vâles'vara) and the Ganges. There is no other way in this Kali age. Here ends the Eighth Chapter on the thousand names of Gopâla in Śr Nârada Pañcha Râtram, Fourth Night. (176)

CHAPTER IX.

ON ARTICLES OF WORSHIP.

Śrî-Mahâdeva said:— Now I will describe about the materials wherewith to worship. First as many thâlis or vessels are required as are the different objects or materials offered in worship. (1)

The vessels may be of gold, silver, copper, marakat (emerald), mriga, etc. whereon articles of worship may be placed. (2)

On the seat (âsana) five flowers are required (or five flowers may serve as âsana). On Svâgata (i e, invoking the Deity) the water is necessary which is termed Ṣaṭ chatuṣpalam jalam, Viṣṇukrântâ, etc, signify Śyâmâka (small shrubs named s'yâmâka, Kodra, etc), grains, grass, etc. (3)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Pâdya and Arghya signify repectively the water wherein flowers and scents are placed, and Âtapa rice, Durva grass, til (sesamum), the blades of Kusa grass and white mustard. (4)

When the word Âchamanam is mentioned, know then Jâtiphal (nutmegs), Labangas (cloves), kakkolas (berries or perfumes prepared from the berries) and water measuring six palas are meant. Madhuparka means Kânsâ vessel for ghee. (5)

On Kânsâ vessel one pal (measure) water with curd and ghee is called Madhuparka. For Punarâchamanam, pure water measuring 50 palas is meant; and this is offered. (6)

Wherever vessels are used and water is to be given, it is to be noted that the water is to be pure and clean. No foul water is to be used in worshipping Śrî Hari. (7)

The ornaments of gold and those studded with jems and jewels ought not to measure more than one *bighat* (half a span; a cubit 9 to 11 inches). (8)

In worshipping no less than sandalpaste, aguru (scent) camphor, Padmagandha and various flowers (numbering not less than fifty) are to be offered. (9)

Offer incense Dhûp, Guggul, etc. in Kâmsâ vessels; and whatever food is considered best by one for one's ownself ought to be offered to Janârdana. (10)

What food is to be offered is to be of various tastes, composed of four fold articles (ie to be drunk, to be lehya, etc.); ghee and camphor ought to be offered also (along with them). (11)

Offer seven sorts of clothes; they ought to measure four fingers. and make ârati (waive lights) before them with lamps; utter sevenfold mantras and bow down. (12)

Now offer, for the gratification of Śrî Hari more than one hundred Durva grass and rice. (13)

If the worshipper be wealthy, then it is highly essential to worship according to the aforesaid rules. Otherwise make arrangements for materials as far as one can, to the best of one's ability and power, and then worship. Thus all the enojyments in this life are enjoyed and in the end, Vaikuṇṭha dhâm (the region of Vaikuṇṭha) is obtained. (14)

Here ends the ninth chapter on articles of worship in the Fourth Night of Śrî Nârada Pancha Râtram

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER X.

ON FIVE FOLD WORSHIP.

Śrî Mahâdeva said :—May Nârâyaṇa, the best and superior to the Devas come kindly before me whom Brahmâ and Mahâdeva and other Devas desire to see. (1)

O Lord Parames'vara ! Kindly dost Thou come here and make me blessed and shew Thy mercy and make my life a great success. (2)

O Deves'a ! Thou art of the nature of knowledge and bliss ; Thou art undecaying and ever constant ! Kindly dost Thou come here ; if, through my ignorance, carelessness or deficieny in my practise of Sâdhanam, my worship be not entrie, yet I pray Thee to come before me. This is called Âvâhanam or Invoking the Deity. (3)

Now about Pâdyam or offering water for washing the feet of the Deity. Now the water in the form of the trace of Bhakti, born of the experience of the Highest Bliss, is being offerd to Thee as Pâdyam. Let this be pure and offered to Thee. (4)

Now about Âchamanîyam :—Thou art the Deva of the Devas and the Deva of the Âtmâ (the self or soul). Therefore, for the purification of the Self, this Âchamanîyam (far rinsing the mouth) is offered to Thee. This is Âchamanîyam. (5)

Now about Arghyam (Durva grass with rice that is offered to the Deity).—O Thou of the nature of the Highest Bliss ! Thou, the Destroyer of the three ailments, that people are suffering ! I am offering this Arghyam to Thee to free me from the three tâpas (ailments). This is offering Arghyam. (6)

Now about Madhuparkam :—I am offering this Madhuparkam (honey, ghee and rice in small cups) to Thee, who art free from all sins and full of the Blissful Self as Thy nature. (7)

Now Punarâchamaṇîyam (offering water a second time) I am offering this Punarâchamanîyam to Him, the mere remembrance of whose name makes pure those which are uchchhiṣṭa (already taken by one and therefore unfit to be offered to the Deity). (8)

Now about snânîyam (water for bath) :— O Thou, who art of the nature of the Highest Knowledge and Highest Bliss. Let Thou remain merged in Thy nature and, remaining so, take these materials for taking bath. (9)

Thou hast kept concealed by the picture canvas of Thy Mâyâ, Thine real illumining nature ; and though Thou dost prevent, I assign this clothing for Thee. This is about the Vastram (cloth) (10)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Now about the upper garment :—Taking Whose refuge, this Mahâmâyâ, the great Cause of Delusion of this Universe, rests, I assign the upper garment for Her. This is the Uttarîyam. (11)

I assign the Yajnasûtra, the Sacred thread to the Devatâ, of the nature of Yajnasûtra by whose three fold Śakti (Creation, Preservation and Destruction) this whole universe is interwoven. (12)

I present these various ornaments which represent the various Śaktis (powers) which resort to the Deva who is naturally the King of Beauty. This is the ornaments. (13)

O Lord of all the Devas ! Thou art the Cause of Satisfaction and peace to all, and Thou are full of Thy Nature of Undivided Bliss. So take this excellent water. This is the water. (14)

O Parames`vara ! Thou art filled with the fragrance of the Highest Bliss. So take this excellent scent whose fragrance goes to all the quarters. This is the scent. (15)

Sprung from the Tûrîya forest (fourth state), beautified with various qualities and scented with sweet soft fragrance, this nice flower is offered to Thee. Please accept. This is the flowers. (16)

Now about the Dhûp :—Kindly accept this Dhûp, the Essence (rasa) of trees (vanaspati) having nice charming scents and worthy of all the Devatâs. (17)

Now about waiving lights (Deepa). Let these Dîpas (rows of lights) be acceptable to Thee that destroy the darkness of ignorance and that serve as a light outside and inside the heart. Thus about the Deepas. (18)

Now about Naivedyam (or presenting various dishes of fruits, of rice, cooked or uncooked, sweetmeats etc). These various eatables, with all necessary requisites, are placed on nice plates or dishes. I am offering these to Thee for Thy food. Kindly accept these. (19)

Then offer water with the mantra Sarvadevadeves'â. The Pooja (worship) has been spoken to be five-fold. Now hear about the varietis. (1) Abhigaman, (2) Upâdân, (3) Yoga, (4) Svâdhyâya, (5) Îjyâ. These are the five-fold worship. (20)

To sweep the place of the Deva, to plaster it with cow-dung and to take away the garlands of flowers of (Nirmâlya) is called "Abhigaman". (21)

To collect the scented flowers is called upâdân; to think of one's soul within as the essential of essentials (body) is termed Yoga. (22)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

To repeat the mantra, knowing fully its meaning is termed "japam" and to recite the suktâs, hymns of the Vedas, and "Stotras" hymns and to chant the golries of Śrî Hari (Samkîrtan) is called Svâdhyâya. To practise the study of the Śâstras and to meditate on the Tattvas (the real Entities of the Universe), is called also Svâdhyâya. To worship one's own Deity is called Îjyâ. (23-24)

O Survrate ! Thus I have spoken to you the five-fold pûjâ (worship). This leads to Sârṣṭi, Sâmîpya, Sâlokya, and Sâjujya respectively, in due order. (25)

Sârṣṭi—(Equality in rank, condition or power). Equality with the Supreme Being in power and all the divine attributes, the last of the four states of Mukti. Sâmîpya—vicinity, nearness or proximity.

Sâlokya— Residence in the same heaven with any Deity.

Sâjujya—Absorption into a deity. Intimate union, identification with a Deity.

Here ends the Tenth Chapter on the fivefold worship in Śrî Nârada Pañcha Râtram, Fourth Night.

CHAPTER XI.

ON TWELVE SORTS OF SUDDHIS (PURIFICATIONS)

Śrî Śiva said:—Now I am speaking on the twelve sorts of purifications of the Vaiṣṇavas (devotees of Viṣṇu going to the temple of Viṣṇu, following Śrî Hari. (1)

Circumambulating Him with devotion, purifying one's feet again, plucking flowers and leaves with devotion for the worship of Śrî Hari. (2)

Purification particularly of the two hands, singing His name and reciting His qualities, (3)

Purifying one's words to Śrî Hari with devotion, hearing His kathâs (*i. e.* sayings of His deeds, etc.), attending on His Utsab ceremonies, these ought to be the desires of the devotees. (4)

Purification of ears and eyes, taking the water and nirmâlya with which His feet are washed, wearing the garlands already used by Him, (5)

Nirmâlya—the remains of an offering (such as flowers) made to a deity.

Purify your head by making praṇâms (bowing your head on the ground); purify your nose by taking the scents of flowers and scents and nirmâlyas. (6)

Perceive the smell of leaves and flowers offered to the lotus feet of Śrî Kriṣṇa, the Highest Spirit, (7)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

That is the most purfiying in this world; thereby all the suddhis (purifications) are brought about Therefore, for the above purpose, make the mark of gadâ (club) on the fore head; and on the head make the marks of bows and arrows also. (8)

On the chest (heart-lotus) wear the mark of Nandaka (the sword of Krisṇa); bear, on the two arms, the signs of conchshell and discus (Śankha and Chakra). For if any Brâhman dies in the burning ground with conch-shell and discus marks, he attains the same goal that is obtained by dying at the holy place Prayâg (Allahabad). Do'nt go to the Temple of the Bhagavân (Lord) with carriages or shoes a slippers on. (9-10)

Do not drink wine in the festivities of the Deva, do not stand erect without making praṇâms; do not sing praises of Śrî Hari (i. e. do not make stuti vandanam) with impure clothings, (i.e. wear fresh dried and purified cloths). (11)

Do not make praṇâms of one hand (cubit) measure, (i e. by raising your hands to the head and bending the head a little) or turn round in front of Him or shew or extend your legs before Him. Do not have a cloth girt round the back, loins and knees, while standing before Him. (12)

Do not lie down or sleep before Him, do not eat, or speak falsehood or speak loudly, or make enmity with each other; do not weep or fight. (13)

Do not chastise or show favour, do not speak rudely to women, do not screen with a blanket; do not abuse or calumniate others; or do not flatter others before the Deity. (14)

Do not use bad offensive language; do not pass winds; do not offer little things, when you can offer much; do not eat articles that are not offered to Him. (15)

Do not cease offering Him fruits of the season, do not offer Him cooked vegetables that are remianing after having been used for other purposes (16)

Do not mark out prominently your own place (âsana) or position; do not abuse others, do not praise others; do not remain silent concerning your Guru or spiritual teacher; do not praise yourself; do not vilify the Devatâs; these are the thirty-two (32) points on which one is liable to be considered at fault before the Deva. (17)

If, before sipping the charaṇâmrit (water after washing the feet of the Deity), one applies it to one's head, one becomes guilty of Brahmah atyâ (murder of a Brâhman). (18)

If one drinks Viṣṇu's pâdodaka (water obtained after washing Viṣṇu's feet), the sins of Koṭi births are destroyed, and if the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

pâdodoka be dropped on the ground, eight times sins will be accrued. (19)

Now about the Dhâraṇâ mântra (for putting the pâdodaka on the head). I hereby put the holy pâdodaka of Śrî Viṣṇu on my head as preventing untimely death and destroying all diseases. (20)

The Tulasi leaves offerd at His feet and partaking of the naivedyam destroy the sins caused by murder, stealing away charaṇâmrit and drinking much and violating the bed of the preceptor's wife. (21)

To be meek and lowly before Śrî Kriṣṇa, to keep company of the Viṣṇavas absolve one from sins of bad companies. Also in the future life one gets one's desires fulfilled by worshipping Śâligrâm. (22)

This is the Vas'iṣṭhas' saying:—any man, who, in this Kali age, dances and sings before Kes'ava, gets, at every step, the fruits of performing Horse Sacrifice (for ever). (23)

Whoever does not dance or sing in the festivity night (Hari Vâsara) of Śrî Hari, he gets the result—being burned in fire or going down to the deep hell. (24)

While making japam of Śrî Viṣṇu's mantra in this Kali age, one ought to make gifts as consecrating His remembrance, and singing his glories and for his grace and favour. For there is no other way. Here ends the Eleventh Chapter on the twelve purfications in the Fourth Night of Śrî Nârada Pañcha Râtra. Here ends the Fourth Night also. (25)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

THE FIFTH NIGHT.

CHAPTER I.

ON ŚRÎ KRISṆA MANTRA AND THE RULES THEREOF IN THIS KALI AGE (DARK IRON AGE).

Śrî Mahâdeva said :—O Beloved ! I will now tell again these mantras which when, brought home to the mind, at once make the people devoted ; hear them attentively. (1)

O Devi ! I will now discuss fully those Tantra Śâstras leading to Bhakti and Mukti and which were not ere this fully discussed. (2)

In this kali age how instructions shall be imparted on Śrî Kriṣṇa's concern, I will say. The mantra is to be imparted to the disciple who is endowed with devotion to one's Guru, and who is simple and sincere. (3)

On the day previous to initiate one in mantra, one will have to remain fasting or eat haviṣyânna (rice boiled with some vegetables in it and ghee afterwards mixed) Then he will have to bathe in pure water and sit calm and quiet with one's face towards the East. (4)

And when the disciple facing north has heard the name of Hari sixteen times, the Trailokya mangala mantra is then to be imparted to him. (5)

Even Śukadeva (i. e. if the disciple be even like Śukadeva) himself should perform the poojâ (i. e. should worship) of Iṣṭa devatâ and perform homa ceremony duly according to the rules of the Vaiṣṇava Śâstras, on the sthaṇḍila (a level piece of ground covered with sand for a sacrifice) with fire, sanctified according to the Vaiṣṇava doctrine. (6)

The disciple should pay to his Guru dakṣinâ (sacrificial fee) to the best of his ability, without any tendency to curtail regarding money. (7)

Now, O Sures'varî; will be stated the Mâhamantras (great mantras) regarding Śrî Kriṣṇa in the form of Vâla Kriṣṇa and Sahasra and Satanâma Kavacham. (8)

Śrî Kriṣṇâya namah (salutation to Śrî Kriṣṇa) The eighteen lettered mantra ending with Kâma Vîja (i. e. Klîm) gives sons and wealth. The aforesaid Kâmavîja and its vowels should be worshipped in due order with Âdi, Dikpâlas and astras (weapons). (9)

"Om namo Bhagavate Gopîjana ballabhâya Svâhâ Klim" is the eighteen lettered mantra.

With His right hand, He is holding gladly pâyasânna (rice boiled with milk and sugar); with His left hand, He is holding fresh butter resembling the autumnal Moon. (10)

On the throat let the divine child of Yasodâ, quite naked, whose nails look like lotuses, and who is carrying an effulgent cord (round His waist) make us happy and comfortable. (11)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus worship Śrî Govinda daily and count japam thirty two lakhs of times and perform homa one-tenth of that (i. e. 32 lakhs) with sweat meats and milk and water mixed.

After worshipping the Deva situated in the lotus offer in His mouth kṣira (thick milk), plantain preparation (kadali panka), curd and fresh butter' etc and pleaseHim. (13)

One who is desirous to have a son should please and make tarpaṇam to the above Deva ; and then, within one year, he will get a son born to him ; also by that tarpaṇam he will get all desired objects. (14)

Om namo Nandaputtrâya svâhâ is the ten lettered mantra. (15)

"Om namo Nandaputtrâya Svâhâ" is the ten lettered mantra. The following is the twenty eight lettered mantra. The thirty two lettered mantra can be obtained with the words Nanda puttra and s'yâmalânga in the dative singular. (16)

Om namo vâlavapuṣe Śrî Kriṣṇâya Govindâya Nandaputtrâya Syâmalângâya Svâhâ is the twenty eight (28) lettered mantra. Adding the word "Bhagavate ", we get the 32 lettered mantra.

In the ten-lettered mantra Vâla vapuh, Kriṣṇa and Govinda padas remain present. The Riṣi of this mantra is Nârada; the chhanda is Anuṣtûp. (17)

After worshipping the dicus, the attendant deities (angas) Dikpâlas and weapons, place on the right side vessels made of jewels ; and, on the left side, golden vessels. (18)

Next meditate Śrî Harî as embraced by the Devî; then make dhyân ; make japam one lakh times and perform homa with pâyasânna ten thousand times (i. e.) one tenth of the above. (19)

Thus when one gets mantrasiddhi (success in mantra), the devotee acquires the prosperity of the three worlds. (20)

Om namo Bhagavate Rukmiṇî ballabhâya svâhâ.

ॐ नमो भगवते रुक्मिणीवल्लभाय स्वाहा

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

This is the sixteen lettered mantra. If the word Rukmiṇîballabha be added again, then it becomes directly the mantra of Śrî Viṣṇu. (21)

The Riṣi of this is Nârada; the chhanda is Anuṣtup; the Devatâ is Rukmiṇîballabha Hari, and with one, three, four, seven and again three letters, its anga is to be imagined. (22)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Let Śrî Hari protect you for ever—He who used to embrace the Gopîs closely by His arms resembling creepers and when they were wondering and feeling abashed, He himself used to laugh and smile—This Śrî Hari was adorned with various ornaments and wearing yellow robes. (23)

Thus meditating Rukmiṇîballabham, count the above mantra one lakh times, and do homa ten thousnad times (one tenth of that). (24)

In order to get dharma (religion), artha, (wealth), kâma (desires), and mokṣa (final beatitude), worship Śrî Kriṣṇa along with the worship of thunderbolt and the other angas and Nârada and other Risis. Angas are the thunderbolt and the other weapons. (25)

Now about the twentynine lettered mantra:—

ली ला द ण्ड ध रो गो पी ज न सं स क्त दो र्द ण्ड वा ल रू प

1 2 3 4 5 6 7 8 9 19 11 12 13 14 15 16 17 18 19 20

मे घ श्या म वि ष्ण वे स्वा हा

21 22 23 24 25 26 27 28 29

Lîlâdaṇḍa dharo gopijana samsakta dordaṇḍa vâlarûpa megha-s'yâma viṣṇave svâhâ is the mantra; Nârada is the Riṣi. (26-27)

The chhanda is Anuṣṭup, the Devatâ is the Lîla-dandadhara Hari and with the muni, sâgara, Karana, and anga letters, the angapujâ is advised. (28)

Let Trivikrama (pervading the worlds in three steps) Hari, the slayer of Kamsa, augment your prosperity—who enchanted the Gopîkâs and the Deva ladies by embracing them under the veil of Lîlâ (Divine sport) with His arms. (29)

Thus meditating, perform japam one lakh times, and perform homa with til (sessamun) and honey ten thousand times. Âfterwards worship the Dikpâlas (protectors of the several quarters) and the weapons. (30)

Whoever worships daily, with loving devotion, Lîlâdaṇḍadhârî Hari is worshipped by all and becomes wealthy. (31)

Śârngî with 13th vowel, modah, Kes'avah, twice "la" with Târa Śiva form the seven lettered mantra. (32)

Sârngî = ग or ख; 13th vawel = ओ

Modakah = व; केशव = अ; Târa = ओं Mâmsayuga is "ll"

Śiva = हौं or namah; See whether it is Goballabhâya namah.

The above may be the = 7 (seven) lettered mantra.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The angas (bodies) of this mantra are discus etc. Nârada is the Riṣi ; Uṣnick is the chhandas, and Goballabha is the devatâ. (33)

Let Śrî Hari wearing yellow robes protect you, Who used to sound His flute with His right hand amidst the Kapilâ cows and Who used to have on His head, peacock feathers and thus increased the beauty of the hairs on His head. (34)

Make japam of the aforesaid mantra one lakh times and perform homa seven hundred times with milk. Thus Śrî Kriṣṇa, amidst the cows and the Dikpâlas and the Angas, will be worshipped. (35)

Whoever performs homa one thousand and eight times with milk, gets abundance of cattle and cows. Similar results are obtained with the ten lettered mantra. (36).

Now the twelve lettered mantra:—It is this. (37)

Om namo Bhagavate Śrî Govindâya.

ओं नमो भगवते श्री गोविन्दाय

1 2 3 4 5 6 7 8 9 10 11 12

Nârada is the Riṣi of this mantra; gâyattrî is the chhandas; Śrî Kriṣṇa is the Devatâ. Thinking thus, the anga pûjâ (worship of the attending things) is to be performed. (38)

I bow down to Śrî Kriṣṇa Murâri who is sitting on the jewel throne at the root of the Kalpavriksa tree, who is wearing yellow robes, who is of a bluish colour and who is holding in his Hands conchshell and flute. Let Him surrounded by calves and cows be auspicious to all. (39)

Thus meditating Achyuta Deva, make japam twelve lakhs of times and perform homa with milk, twelve thousand times and thus worship Him daily. (40)

Worship His attendants (pârisadas) and all his families (parivâ ravargas) in any mûrti or image that has been duly installed or in any pratimâ (picture, photo or image) that has been duly kept in any house. (41)

Within the pîtha, on the earth, worship Garuḍa, in front of the door way; worship Chanḍa and Prachanḍa eastward ; worship the Doha and Vidhâtâ towards the south. (42)

Worship westward Jaya and Vijaya; on the north Vala and Pravala are to be worshipped; on the top, the yugal mûrti of Śrîpati as in Dwârkâ is to be worshipped. (43)

Worship the Vâstu Deva (deity of the house or spot) within the pîṭha; on both the sides the Ganges and the Jumnâ are worshipped. (44)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

On the corners of the place where worship is being conducted, Durgâ and Sarasvatî and Kṣettrapâlas (the guardian deities of the ksettras) are worshipped. Within the house, Vâstupuruṣa is to be worshipped with intent heart. (45)

Now perform the âvâhan (invocation) mudrâ, uttering the astramantra Om Śârngâya Dhanuṣe Hum Phaṭ namah (astra or weapon), so that no evil influence penetrates). (46)

Then sitting on the âsana scatter rice and flowers on all four sides Wherever any installed murti is worshipped, this rule is to be applied. (47)

The more particularly the above procedure will be followed when the Deity is the Supreme Self. After whrshipping the Paramâtmâ, the greatness (mâhâtmya of Śrî Guru) and Śrî Kriṣṇa, the Supreme Spirit are to be remembered. (48)

Worship the pâdâkus (slippers) of Nârada and the other Riṣis and Gurus. Next, on the south, Gaṇapati, the Destroyer of all obstacles is to be worshipped. (49)

Here, too, worship the pîṭha, Śrî Govinda, Rukmiṇî and Satyabhâmâ on both His sides without fail. (50)

Towards the back the Surabhi (सुरभि) cow is to be worshipped and within the petals (kes'ara) the Âdi Devatâ—His heart to coat of armour—is to be worshipped and on the corners of all the quarters, the astras (weapons) are to be worshipped. (51)

Worship Kâlindî, Rohiṇî, Nâgnajitî and the other Śaktis in the pîṭhadala (the petals of the flowershaped place for worshipping); worship Vahvyâdis in the six corners. Next the girdle of small bells (kinkinî), rope, club, house, city, s'rîvatsa sign (a curl of hair on the breast of Viṣṇu), Kaustubha gem, garland of forest flowers are to be worshipped on the eight sides, (52, 53)

When the worship of Pânchajanya (conch shell), club, discus, Vasudeva, Devakî, Nanda the cowherd, Yasodâ, cows, cowherdsmen, Gopîkâs, Indra and the other Devas and Visvaksena is finished, then Kumuda, Kumudâkṣa, Pundarîka, Vâmana, Śankukarṇa, Sarvanetra, Sumukha, Supratiṣthita. (54-55-56)

Are to be worshipped once, twice and thrice (in one, two or three sandhyâ times). This worship is called Goṣṭhipûjâ. (54-56)

Worship daily Gopâla and Govinda ; thereby the worshipper becomes long-lived and fearless; he gets cows, corns, and cattle and wealth. (57)

After enjoying with sons and friends, gets, in the end, the highest goal. (58)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Now the eight lettered mûla mantra is expounded. The mantra runs thus :—"ûrdhadanta yutah sârṇgî chakrî daksiṇa karṇayuk mâm sanâthâya natyanto namah." It is "Gokulanâthâya namaḥ".

Brahmâ is the Riṣi of the mantra ; Gâyattri is the chhanda ; Śrî Kriṣṇa is the Devatâ ; the Pañchânga worship is to be performed with the two letters Kriṣṇa (कृष्ण) (58-59)

I bow down to the Gopa boy who for the first five years of His childhood used to go to and fro in the inner courtyard, whose eyes were always moving, who looked beautiful with little bells, armlet, necklace and anklets. (60)

Meditating thus, one should make japam eight lakhs of times and perform homa ceremony eight thousand times with as'vattha tree wood or with pâyasânna (पायस) (61).

Thus worshipping daily Śrî Kriṣṇa, who is of agreeable countenance, one should perform worship of the door (द्वार पुजा) upto Pîṭha Poojâ (worship of the seat where the Deity is placed)—and all the actions concerned with that. (62)

On the four sides Vâsudeva, Sankarṣana, Pradyumna and Aniruddha and, in the centre, Śrî Hari and all the Angas are to be then worshipped in due order. (63)

Worship Rukmiṇî, Satyabhâmâ, Lakṣmaṇâ, Jâmbavati, etc. on the four sides, On the outside, worship Indra, Vajra and the others. (64)

Whoever thus worships Śrî Hari duly according to rules and then makes japam daily of this mantra, acquires all the riches and, in the end, attains the highest position. (65)

Now about the siddha Gopâla mantra praised by Garuḍa, of Śrî Gopâla seated in mâdhavî maṇḍapa (hall of mâdhavî plant) ; the mantra runs as follows:— (66-67)

Om Śrîm Hrîm Klîm Śrî Kriṣṇâya Śrî Govindâya Sri Gopijana ballabhâya Śrîm Śrîm Śrîm.

ओं श्रीं ह्रीं क्लीं श्री कृष्णाय श्री गोविन्दाय श्री गोपीजन वल्लभाय श्रीं श्रीं श्री

One ought to think of Râma Kriṣṇa as engaged in the Divine sport and then to mutter the eight lettered or one lettered mantra. (68)

The four lettered mantra:—Klîm Kriṣṇâya. (69)

"क्लीं कृष्णाय"

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Whenever a discussion arises, the five lettered mantra is used which is "कृष्णाय नमः —Krishṇâya namah". (70)

The six lettered mantra:—"गोपालाय स्वाहा" "Gopâlâya Svâhâ or यं कृष्णाय स्वाहा Yam Krishṇâya Svâhâ. (71)

Another six lettered mantra is this :—

"Klîm Krishṇâya Svâhâ" "क्लीं कृष्णाय स्वाहा" This has been mentioned before. (72)

Now the seven lettered mantra:—

Śrîm Hrîm Klîm Krishṇâya Klîm श्रीं ह्रीं क्लीं कृष्णाय क्लीं

And the eight lettered mantra:—

"Klîm Krishṇâya Govindâya" "क्लीं कृष्णाय गोविन्दाय"

An-other eight lettered mantra is :—

"Dadhi bhakṣaṇâya svâhâ" "दधि भक्षणाय स्वाहा" "Suprasannâtmane namah" is another eight lettered mantra. (73-74)

The ten lettered mantra is:—

Klîm Glaum Klîm Śayâmalângâya namah "क्लीं ग्लौं क्लीं श्यामलाङ्गाय नमः"

Another ten lettered mantra:—

Vâla vapuṣe Krishṇâya Svâhâ वालवयुषे कृष्णाय स्वाहा" (75)

The eleven lettered mantra:—

Vâla vapuṣe Klîm Krishṇâya Svâhâ वालवपुषे क्लीं कृष्णाय स्वाहा

Nârada is the Riṣi ; the chhanda is Gayatri; the Devatâ is Śrî Krishṇa. Thus the angas, etc. of Śrî Hari are worshipped by the above mantras. (76-77)

Let Śrî Krishṇa protect you all—Śrî Krishṇa who is beantiful like blue lotus, who is shining like the rising sun, who is named Vâla Mukunda who is beautified with varions ornaments, tinkling bells on His thighs and waists etc. He is taking as His food clarified butter (prepared a day before its use) and pâyasânna. He is surrounded by the Gopikâs, who are adored by all the universe. Let Śrî Krishṇa thus protect you all. (78)

Thus meditating, mutter any one of the mantras above mentioned one lâkh times and perform homa with pâyasânna ten hundred times (ayuta). (79)

Then make tarpaṇam of those mantras according to the number of homas performed. After this do the daily worship with one mind. It is highly necessary. (80)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Worship next all the quarters and the corners from Agni to Îs'âna (South east, South west, north west, north east). (81)

Thus the worshipper or any devotee should worship Indra, vajra, etc with any one of the mantras above-mentioned. (82)

Thus the devotee gets all his desires fulfilled; all the siddhis (powers) come to him and he is worshipped even by the Gods. Now I will describe the four-lettered mantra that gives results immediately. (83)

Klîm Klîm Kriṣṇa "क्लीं क्लीं कृष्ण" The worship of Riṣis and the six
1 2 3 4
angas would be the same as before. (84)

Let the golden coloured Śrî Kriṣṇa Vâsudeva adorable in the three worlds and of inconceivable powers protect you all—Vâsudeva who is seated on the lotus springing from the root of the Kalpavriksa tree, Who is surrounded with innumerable gems and Who is illumining the three worlds by His power, and is fulfilling all desires and Who is bestowing wealth and pleasures to the bhaktas (Devotees)—May Vâsudeva protect you all. (85)

Thus meditating make Japam four lâkhs of times and perform homa forty thousand times with Bel fruit and honey. (86)

After worshipping its angas, Riṣis, Indravajra, etc. the devotee should make trapaṇam to Śrî Kriṣṇa daily with three sweets. (87)

There is another mantra with Klîm, क्लीं (the Kâmavija) क्लीं मांसाधीक्तं र that is, Klîm, Lam, Ram

(N. B. It may be क्लीं लं रं; instead of अधीरक्तं if it be अधोदन्तं which is ओं) The Ṣaḍanga pûjâ is to be performed according to rules as in the previous mantras. (88)

Vâla Krîsna Gopâla is seated on a golden swinging seat (Dolâ) hanging from the Kalpavriksa in the garden, which is slightly red-coloured. He is seen by two Gopîs, one on each side. From his body, a light is coming out like fresh Bandhuka flower and vermilion (Sindura). Little tinkling bells are hanging from His waist. He is the Supreme in putting an end to all lust. Such Vâla Kriṣṇa has become the bestower of your mukti (final liberation). I therefore salute him. (89)

Thus meditating perform homa as before with red lotus and three sweets and make japam as many times as you are capable. (90)

If this be done, the earth will be filled with corns and grains; men will get sons and wealth. (91)

Whoever worships thus daily, should make japam, etc. with devotion, of any one of the mantras above mentioned. (92)

He becomes beautiful like Kandarpa (the god of love) and becomes queen amongst the ladies.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

He never gets difficulties.

Here ends the First Chapter in the Fifth Night of Śrî Nârada Pañcha Râtram Jnânâ mritasâra. (93)

CHAPTER II.

Śrî Mahâdeva said:—Now I will speak on the method of Vas'îkaraṇ (the act of subduing or overcoming a person; one of the various Tântric processes by which an enemy or recalcitrant party may be brought under one's power) of the aforesaid ten lettered mantra and the eighteen lettered mantra. If one remembers this according to rulings, the sâdhakas (practitioners) are loved by all people. (1)

Note:—The ten-lettered mantra:—Klîm, Glaum, Klîm, Śyâmalangâya namah or Vâla vapuṣe Kriṣṇâya Svâhâ.

75 sloka, 1st chapter, 5th night.

The Eighteen-lettered mantra:—Om Śrîm Klîm Govindâya Gopîjana-ballabhâya Śrîm, Śrîm, Śrîm.

ओं श्रीं क्लीं गो वि न्दा य गो पी ज न व ल भा य श्रीं श्रीं श्रीं

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 15 17 18

66 Sloka, 1st Chapter, 5th night.

After worshipping Śrî Kriṣṇa in the morning with full blown forest flowers and after doing the daily mid-day duties to Śrî Viṣṇu, if any body repeats the above ten-lettered mantra one thousand and eight times he can bring all the people of the world under his control for his own happiness. (2)

If one worships with Jâti flowers or Raktahayâri flowers or blue lotuses Śrî Kriṣṇa in the garb of a Gopa, and playing (and, as it were, afraid) and sees Him in meditation and utters the mantra, kings, etc. come under his control. (3)

One should undertake to perform the Vas'î Karan Kriyâ (process of bringing under one's control) of the females and their husbands after making Homa one thousand times with white flowers, rice and ghee, and from the next day, daily perform homa seven times, and then hold the ashes of the homa on his forehead. (4)

After making japam duly of the aforesaid two mantras one thousand times with betels, cloths, flowers, black eye paint and sandal paste, if one throws the above materials on any body's limbs, he immediately becomes the slave of the above mentioned man. There is no doubt in this. (5)

If the sâdhakas or devotees make Japam one hundred and eight times the above mantra in the royal court, in business places, in assemblies, in gambling and in argumentation and then speak out, they come out superior to all. (6)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Remembering Śrî Kriṣṇa as seated under the Kadamba tree near its stem and singing melodiously with the ladies of Vraja and enchanting to the minds of the Devas, if any devotee peforms homa with the plumes of peacocks immersed in ghee and throws them in the Homa Fire, he can bring the three worlds under his control. (7)

Remembering Śrî Kriṣṇa in the centre of the Râsa Lîla, if any body makes japam daily one thousand times of the above mentioned ten-lettered mantra, he can marry within one month a lady whom he chooses. (8)

Again if any woman meditates Achyuta Deva in His Full State and glory (*i. e.*, stationed on high haunch backs) one thousand and eight times, she would be married to a husband whom she chooses. (9)

If one, knowing the mantra, meditates Śrî Kriṣṇa as embraced by the arms of Vraja ladies and mutters the ten-lettered mantra one lakh times and performs homa with lâja (fried rice) or with ghee and honey mixed, ten-thousands of times, he is soon married with the lady whom he likes. (10)

If one performs homa, repeating the eighteen (18) lettered mantra with Kus'a grass, til, or white rice, kings come under his control ; and if one performs homa with sugar cane juice, his courtiers come under his control. (11)

If one performs homa, ten thousand times with fresh lotus and red lotus and sweet fruits or with champaka flowers, one gets within a very short time powers to bring the fairest ladies, able to give pleasures, under his control. (12)

If one performs homa ceremony with honey from latest fresh flowers and the roots of Uṣira plant mixed together one thousand times during the midnight, then if the lady be entirely devoted to her husband, she can be brought to behave like a public lady (prostitute) and a slave and thus brought under one's control in amorous affairs. (13)

If Homa be performed three thousand times with mustard and honey in the night time, even the wife Sachi of Indra comes under his control unconsciously as his wife. Nothing more need be said of other women. (14)

If homa be performed ten thousand times with entire Bel friut and Samidh fuel and flowers and leaves and honey with lotuses and âtap rice, the godess Lakṣmi Devi comes under his control within a very short time. (15)

If one meditates Śrî Kriṣṇa within one's heart as having stolen the clothings of the Gopikâs and ascended on the Kadamba tree and if one makes Japam of the aforesaid mantra one thousand times in the midnight the public ladies like Urvasî come under control suddenly within ten days. (16)

What more need be said than this—there is no other mantra superior to this as far as subjugating (vas'ikaran) others is concerned. The love

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

lorn ladies being struck with the arrows of cupid come to satisfy the devotees using these two mantras. (17)

I bow down to Śrî Kriṣṇa, the Bestower of Mukti (freedom) seated in the lotus seat, wearing yellow clothes, surrounded by the Munis, fair as Kund flower and the Moon, young and emitting rays, with lotus like eyes holding conchshell, discus, club, and lotus, wearing beautiful ornaments and having powders and scents on his body, and beautified with garlands of fresh flowers. (18)

Meditate Him thus as sitting in the lotus of your heart, of the nature of Puruṣa, and with a golden colour. Thus thinking, whoever makes japam of any of the above mentioned two mantras twelve lakhs of times and performs homa twelve thousand times with samidh fuel and with honey, ghee, and sugar or united with pâyasa, then everthing comes under his control. (19)

Then think that Śrî Kriṣṇa has risen within your heart, the Ruler of all the Lokas and of a blisful body. Then make japam three thousand times according to rules every evening with your heart pure. (20)

He who constantly worships with devotion and according to rules becomes of a healthy mind and gets himself freed from this terrible ocean of world infested with terrible crocodiles in the shape of wordly things women, lands and money and various other dangers and goes to the highest region of Śrî Hari. (21)

Whoever takes His name, hears His Lîla, remembers His various incarnations and becomes humble and lowly in spirit with devotion, gets worship from the sages. Now I will disclose another secret of the above two mantras in the matter of subjugating others. (22)

"Klîm Hṛṣîkes'âya namah" "क्लीं हृषी के शायनमः" is the mantra that enchants and captivates others. The Riṣi of this mantra is Nârada ; Gâyattri is the Chhandas ; Viṣṇu is tho Devatâ ; its application is to enchant the three worlds. Now the Ṣaḍanga pûjâ of the above is being mentioned. (23—24)

Klîm Trailokya mohanâya vidmahe ; Kâmadevâya dhîmahi, Tanno, Viṣṇuḥprachodayât.

Now act according to the rules above mentioned after arranging your seat with the seed words sa, la, va uttered long (दीर्घ) with their parts but without their neuter gender (क्लीवलिङ्ग) (25)

After arranging for Ṣaḍanga pûjâ (six limbed worship) in the two hands and on the fingers cover the mantras with mâtrikâ letters. Thus the Śara (arrow) of the limb worship (angapûjâ) is drawn. (26)

If hands and fingers be touched with "Hriṣîkes'âya namah" uttered,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

the Kriyâs (acts) Soṣana, mohana, sandîpana,-tâpana, mâdana come respectively within the circle of worship. (27)

The five mantras (1) Hrâm, (2) Hrîm, (3 Klîm, (4) Chum, (5 Sam are said to enchant the world (Jagat Mohan mantras). Then meditate with heart absorbed, the Puruṣottamam. (28)

Who sitting in the garden of Kalpavrikṣas at the root of the Mahâ Kalpa tree, is looking beautiful with ornaments of gems and jewels in His body. (29)

Who is manifesting His Lîla (sport), seated in His full state on the highest pinnacle of glory in the hearts of all beings. (30)

Who is holding in His hands discus, club, goad, bow and arrow, and lotus, and Who with wide eyes awake is looking at the beauty of His own Body. (31)

Who looks brilliant with coronet, earrings, all full of gems, necklaces, armlets, garlands and tinkling bells in His feet and paste in His body; and who is looking wonderful in His yellow robes. (32)

Who is holding Lakṣmi Devî by His left arm, and, embracing Her, has made Her sit on His left thigh, and for whom almost this whole universe seems mad. (33)

Whose excellent ornaments and garlands and pastes and upper garment are enchanting the eyes of the on-lookers. (looking like bees). (34)

Holding rod in His left hand and holding bow and arrows, He has become the one and only Guru of the universe, moveable and immoveable, and He is teaching the people to save themselves from the Great Delusion and to attain Peace. (35)

Who is intoxicating the Devas, Daityas, Serpents, Pis'âchas, Gandharbas and other people giving them their desired objects and imparting them various mental passions and feelings and thus adorning them. (36)

Who is Himself separate from all these and yet performing this Divine Lîla in the form of One Universal Soul. Meditate Him as before and then repeat the eighteen lettered mantra twelve lakhs of times and perform homa with palâs'a flowers and honey twelve thousands of times. (37)

Then give peace offerings (tarpṇam) in the clear water as many times as last mentioned. Next worship Him daily with twenty lettered mantra being filled with devotion towards Him. (38)

Invoke Śrî Hari in the pîṭha pûja and offer Him arghya and various articles and ornaments and worship duly all his body, (giving him Victory and offering all the results to Him uttering Svâhâ). (39)

Infuse Prâṇa-chaitanya on all the limbs in due order, and provide ears, head and two hands with ornaments and thus increase the beauty of His Śrî murti (Auspicious Form). (40)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Put ornaments on His head and chest; remember Śrîvatsa and Kaustubha, put garlands of forest flowers round his neck, yellow clothes round His waist and locate Lakṣmî Devî, His own Vîja on His left. (41)

On all four sides and four corners and within the Karṇikâ, perform the worship of angapûjâ and on the corners S. E, S. W, etc. of the seat lotus (Pîṭha padma) worship the Śaktis. (42)

Lakṣmî, Sarasvatî of golden colours, very pleasing, Kîrti Kânti, of white clours, Tuṣṭi, Puṣṭi of emerald colours, etc. are the Śaktis. (43)

Offer beautiful pastes of the body (angarâga), ornaments, garlands, upper and lower garments, ornaments chamaras to them and make them be pleased, and then locate them. (44)

On the outside of the lotus, worship the Guardians of the several quarters (Lokapâls). Their worship resembles that of Puruṣottama and therefore not mentioned here as it will lengthen unnecessarily. (45)

Repeat this gâyattri " Trailokya mohanâya Vidmahe Smarâya Dhîmahi tanno Viṣṇuh prachodayât. We know the Enchanter of the three worlds; we meditate on Smara, may Visnu send us to the meditation thereof. (46)

Make japam of of this; first offer Him duly all the materials and worship the Śaktis Haritahalî and Śrîkarî. These are necessary. (47)

Whoever makes tarpaṇam to Śrî Kriṣṇa, who looks like Mohinî flower, with water every day morning, repeating one hundred times the above mântra, he gets the desires of all his objects within one fortnight. (48)

Perform homa ceremony with ghee, etc. ten thousands of times and make japam the same number of times and eat the remnant of havanam. Then ladies with become subservient. (49)

In Vaṣîkaraṇ Kriyâ, similar things are to be done as in the case of the eighteen lettered mantra. No other mantra is equal to these two mantras in the act of Vas'î Karaṇam. (50)

In this, meditate in one case Śrî Kriṣṇa, playing and sounding His pipe. and in the other case meditate Kandarpa with flowery bow in His hands of the colour of the rising Sun, and having nûpura, tinkling bells in His feet. (51)

Any clear minded devotee if he meditates any one of these mantras, acquires siddhi (success) like the Brâhmaṇas. (52)

Here ends the Second Chapter on mudrâ in Śrî Nârada Pañcha Râtra jñânâmritasâra in the Fifth Night.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER III.

On the Mudrâs and on the sevenfold worship of Śrî Kriṣṇa and the arrangements-thereof.

Śrî Mahâdeva said :—Form the mantra :—add s'ikhi vâmanetra and Śas'ikhnada to Jayakriṣṇa and yuga nirantarâtma bhûmi and their Śaktis? (1)

The second mantra is formed thus :—To the letters of the ten-lettered mantra and the chathurthi's ekavachan (singular) of mudita chetana an uparakta guru, mâruta add Kriṣṇa. (2)

Sa, la, va, hrîm Śrîm are to be collected in due order and thus form the mantra. Muttering this mantra twelve and sixteen times, purify the body. (or thirty two, twelve and eight)? (3)

Is the mantra— सं लं वं ह्रीं श्रीं? The above verses are obcure.

The Riṣi of this mantra is Nanda Nârada, the chhandas is Vîrâṭ and the Devatâ is Śrî Hari and its application is to enchant the three worlds. Before the word Nârada add " nanda " with mukhavritta. (4)

Add mâtrikâ letters before and after the eight, twelve, seven and ten lettered mantras. Thus mantras will be formed for pleasing the people. (5)

Next the blameless devotee should purify his body by arranging within his body, the place of worship and worshipping duly with both his hands the s'aḍanga pûjâ and aṇgapaṇchaka pûjâ of the ten-lettered mantra. (6)

Note of Śaḍanga pûjâ and aṇga paṇchaka pujâ See pages 41,42 etc. the tenth chapter of the Gautamîya Tantra and other pages.

Add mâtrikâ letters before and after Klim क्लीं and touch the several parts of the body, repeating the above as in the ten tattvas and mârti panjarâ mantras.

Note :—The ten-tattvas and mûrti panjana mantras, etc. already explained.

Perform Nyâsas—Sriṣṭ, Sthiti, Śaḍanga, Sâyaka Nyâsas etc., then remember and meditate Śrî Kriṣṇa, the one and only Witness of all the worlds, pervading the mountains and oceans and earth and all other places and Who is also shining in His own Heaven of wide expanse, filled with palacial buildings built of gold and gems, with wide Gopuras (entrance gates), high and spacious public places of resort of the people, and the strangers. etc., and having very broad path-ways. (8-9)

In the houses of Brâhmiṇs, Kṣattriyas, Vais'yas, and Śûdras, decked with various gems, jewels and articles of art, and artistically fashioned, the worship of Śrî Kriṣṇa should be performed according to the aforesaid rules. (10)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

In public places, bazars, of the merchants, where big sales are effected and money is collected, the worship of Śrî Kriṣṇa should be specially performed with great eclât where various men and women frequent the temples, adorned with various images and artistic designs (to see the great God of Love whereby their passions will be quenched). (11)

Though Śrî Kriṣṇa is pervading every-where, He resides specially in the charming places adjoining the banks of big jheels and lakes and reservoirs of water frequented by Kalahamsa swans, cranes, chakravâkas and various other birds. (11)

Wherever black bees are humming sweetly and gathering sweet honey from fragrant flowers and tend to excite love and amorous feelings, where gentle pleasant breeze is constantly blowing, there His invocation soon becomes fructified with pleasure and happiness. (13)

Where the rows of lights are shining beautifully, where hundreds of youthful women, with nice black eyes like deer, all nice and beautiful, having their bodies nicely scented with various fragnance, with nice garlands made of full blown flowers, play, under broad canopies, full of love feelings, there He soon becomes manifest. (14)

He is not so much pleased with the praises offered by the Devas as He becomes pleased with the sweet and soft words uttered by the ladies full of youth and beauty. (15)

Rather He likes to quit His jewelled place in Vaikuṇṭha region under the Kalpavrikṣa, than He takes incarnation in (human) forms gentle and soft, to fulfil the desires of his Bhaktes (devotees). (16)

One is to meditate Śrî Kriṣṇa's shining coronet on His head and His black curling hairs coming down to His cheeks, the ornaments on His forehead, His nice eye brows, His enchanting beautiful wide expanded eyes, His earrings made up of beautiful jewelled flowers, smiling as it were. (17)

His cheeks are shining with gems and jewels, His lips look red like Bandhujîva flowers, His bright moon-like face smiling and shedding lights of joy and pleasure all around, His face perspiring with the labours caused by the intensfication of joy in Him. (18)

Whose body is painted with Kunkuma, camphor and other nice scents; Whose breast is adorned with necklaces of gems and jewels and vana-mâlâs (garlands made of forest flowers) whose arms are beautified with various highly shining ornaments, whose eyes look like lotuses of the clour of the rising Sun, whose robes are yellow coloured, whose two palms

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

(or hands) look like beautiful lotuses and which are placed on His lap and whose frame looks beautiful as if He is the God of Cupid. Let such Kriṣṇa prevent the people from being put to shame and protect us all. (19)

Remaining under whose lap Bhîṣma and other great heroes are preserved till the end of yuga, Whose glory all the s'âstras are describing and who is embracing by his golden coloured arms looking like molten gold the Gopîkâs, let such Kriṣṇa protect us by his arms (looking like creepers). (20)

Let the Delightener of the Gopîs remove the doubts of all—the Gopa Ladies who by the mere preliminary rising of bliss in their hearts were laughing and whose hairs on the pores of their bodies stood on their ends and the sweats coming out looked like pearls—and whose outside and inside were merged deep in the ocean of love—let such a One illumine us all. (21)

He Who was seen standing between every pair of Gopîkâs with feelings of passion and love, may He be pleased and bless you all with peaceful words from His own sweet mouth. (22)

He is being embraced by their both the arms as well by their soft bodies (looking like creepers) of s'yâma and red colour, they being on His right and left side respectively. (23)

On the banks of the blue-colured Jumnâ with lotusses blooming on Her water, Śrî Kriṣṇa is shewing to His bhaktas His form having conch shell, discus, club, and lotus as well with bamboo flute in His mouth, held by His hands. (24)

On His four sides the Devarṣis, and the Yatis (anchorites) bow down with devotion and chant hymns to the Lotus eyed, the Creator of the three worlds, and render their service to Him and get four-fold fruits. (25)

Now meditate, as aforesaid, Śrî Kriṣṇa, the Highest Puruṣa, who is merged in His own blissful nectar of Immortality and who is residing in His own pure region; get initiated gladly from the Dikṣâguru in His mantra; and then the pure minded devotee is not to see and hear about women, and make japam of the mantra one lakh times. (26)

He is to perform homa ceremony one tenth of the number of japam with sugar, til, ghee, and rice boiled with milk and sugar. Next he should worship so that he might be free from this non-permanent state of things (anityatâ). (27)

He is to draw a yantra (diagram) of the twenty lettered mantra and perform nyâsa of Vibbûti and Âtmâ in the beginning and in the end, after duly worshipping upto s'arânta. (28)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Write the mûlavîja (seed) mantra in the centre and write four other seed mantras on the north, Îsâna (north-east) Nairrit (South-west) and East and then complete it (the aforesaid mantra) with forty (or forty six) lettered mantra. (29)

On the outer side (court) write the vîja mantras of Siva, Agni, Vâgbhava, Mâyâ, Srî Bhadra etc. (30)

Next worship the pîṭha (pîṭhapûjâ) after making Sankalap (predetermination); invoke and worship within. the mûlavîja (seed mantra) the mûrtis. (31)

Worship Rukmiṇî and other Śaktis in the Vîja on the right and left sides, front and back. Next perform the angapûjâs in the six corners and worship then the Śaras (arrows) within the Kes'aras (the filaments of the lotus). (32)

Worship Lakṣmî Devî within the petals of the lotus; and then make pûjâ on the outside and back of the Iṣṭa Deva who is of a bluish and red colour of the rising Sun. (33)

Worship on the two sides Kuvera and Gaṇes'a respectively ; and then on the four sides Janârdana and His vâhanas (carriers) are to be worshipped. (34)

After this the worships of Indravajra and others are to be performed on the outermost side. When all this have been finished, the seven-fold worship of Srî Kriṣṇa, the Bestower of Mukti, is to be completed with the rules of worship. (35)

Here ends the Third Chapter of the Fifth Night of Srî Nârada Pañcha Râtra Jñânâmritasâra.

CHAPTER IV.

ON THE RESULTS OF HEARING THE PÛJÂ.

Śrî Mahâdeva said:—Whoever worships thus with devotion Srî Kriṣṇa and then makes japam intently of this mantra becomes fiery like the Sun and an object of worship even by the Gods. (1)

Daily in the morning offering tarpaṇam to Srî Hari, with coarse sugar and water, make one enjoy like Indra and leads one in the end to the highest goal. (2)

Whichever devotee makes japam of the aforesaid excellent mantra with a calm mind and then performs homa ceremony ten thousand times, brings peace and happiness to the three worlds and obtains kingdoms. (3)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

If the afore-said Devatâ be meditated upon, the Devakanyâs come at his will stricken by the arrows of Cupid and become subservient to him. It is needless to say of the efficacy of making japam and if He be daily worshipped as per routine and japam be performed three lakhs of times, Lakṣmî and Sarasvatî stand in favour of them. (4)

The devotees are also to learn that thereby mental pain and anxiety, disease, old age, unnatural deaths, misfortunes and poverty are averted; good sons, friends, wealth and fame are acquired; and long life is attained. (5)

Of all the mantras, the Viṣṇu mantras are very powerful; of the Viṣṇu mantras the Gopâla mantra leads to very highly beneficial results; more powerful again is the Sammohanâkhya mantra which enchants the three worlds and which yields all the desired fruits like the kalpavrikṣa tree. (6)

Whoever worships this extremely pleasant mantra does japam, homa, pûjâ and dhyânam (meditation) becomes freed of all the ties of Karma and goes to the Nitya Suddha (always pure) region of Srî Hari. (7)

Again taking up any one of the above mentioned mantras if one makes japam, homa, worship and becomes purified and of a pleasant mind, he becomes a Yogi, controls his mind and brings his chitta to the contemplation of his Self and acquires Brahmasâyujya mukti (absorption in Brahma).

In the night, or the end of Nis'a (night) one should meditate Srî Kriṣṇa, the Highest Spirit along with the consideration of the potency of the time element or time factor (Samayatattva), when Srî Kriṣṇa reveals as Light and Light only in the indriyas and antahkaraṇas (organs of senses and heart) of all beings. (9)

Meditating Srî Kriṣṇa with oneness of heart, Him Who is free from dualities and Who is always immersed in the Highest Bliss and Who attracts the hearts of extremely subtle jîvas and hence has got the name of Srî Kriṣṇa, leads the holy and merited devotees to the acquisition of Âtma jñâna (self knowledge). (10)

One is to meditate on the Vindûvîja in the triangular Mulâdhâra Chakram (the sacral plexus) radiant like the Rising Sun and emitting thousands of rays like lightning, looking like Bandhujîva flower, having the properties af the three guṇas, and the cause af the rise and dissolution of the universe. (11)

Above this if Nirûpamâ Devî be remembered and thought over, all the evils are averted. Nirûpamâ Devî is of the nature "Hum", radiant like thousands of lightnings, is very fine, of the nature of consciousness and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

is Humkâra Kâriṇî, within the Suṣumnâ, Nâḍi, of the nature of the three mâtrâs, Hum and is the one and only receptacle (supporter or substratum) of the world, realisable by Kalâ and Nâda, and the root of all this universe, all the regions or abodes. (12)

One will have to lead this Kandalinî Devî from the bottom to the Highest Person situated in the thousand petalled lotus (Sahasrasa) in the brain, radiant like thousands of suns and then to make Her drink the immortal nectar Amrit. Moreover when She takes back Her downward course after drinking the nectar, She ought to be again raised up by degrees and duly according to rules, (13)

Whoever devotee daily practices this and thus worships, he conquers misfortunes, old age, and unnatural death, looks like Kandarpa (the God of Love) and lives long with black hairs on his head. (14)

He utters sweet, intelligent, and very wonderful words, all the mantras bring their siddhis to him and he acquires good riches and becomes worthy friends to all. (15)

The devotee will have to meditate the Ananga Deva, that He is moving round and filling all the places of this world with red Amrita or sweet immortality, lustre, and beauty.; and all are subservient to Him and are making Sâdhanâs (practices of devotion) to Him. (16)

Wherever such a devotee goes, to women, men, city or any assembly, all will soon admit their slavery to him and will always remain subservient to him and work under him for ever. There is no doubt in this. (17)

He knows that Śrî Kriṣṇa Vâsudeva, who is radiant like Moon and Sun and whose body is of blue (s'yâmala) colour and whose hairs on the head are very nice, is sitting at ease in happiness in the lotus of his heart and thus he remembers Him again and again. (18)

Concentrate your mind to His two feet, to His fingers and nails decorated with various ornaments, to His two shanks and thighs, to His navel, to His belly with curving lines, to the necklace on His broad breast that is adorned with Śrî Vatsa and Kaustubha signs. (19)

To His soft wrists resembling the stalks of lotuses, to Hs arms always active in the preservation of the world and decorated with bracelets. (20)

To His two hands decked with kankan ornaments, to His fingers sounding His lute, to His throat and to His excellent cheek ornamented with kuṇdalas. (20)

To His sportive eyes with excellent eye brows, to the peacock feathers variegated with various colours, to His hairs beautified with beautiful flowers, to His lips with flute on them, to His teeth when he is smiling, and thus to His body. (21)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Until the devotee's mind gets dissolved in Śrî Hari's sweet charming smiles, they should repeat Kâma vîja. Next, in due course of time, he should make Japam of eighteen lettered or ten lettered mantra with pure devotion. (22)

Next when the mind is firmly established and the devotee realises his attachment to real self and feels pleasure, then he should think from His lotus feet to His sweet smile and should become calm a nd quiet. (23)

Om namo bhagavate Vâsudevâya, Nyâsa, Japam, Homam, Worship, tarpaṇam, initiation in mantra and the application thereof are duly enumerated by the commentator. (24)

Observing this Krama or order, men should meditate Him like a Flame in their hearts and thus be saved from the dark abyss of the world and thereby gain day and night intense bliss. (25)

I bow down to Śrî Kriṣṇa, the Lord of Yadu vansa, the Bestower of bhakti who though stationed in His own Self, is holding Sudarsan chakra for His own sport and who has bestowed Lordship of the Beings to Mahâdeva, the great enemy of Kandarpa (God of Love). I bow down again and again to Him. (26)

Here ends the Fourth Chapter in the Fifth Night of Śrî Nârada Pañcha Râtram Jnânâ mrita sâra.

CHAPTER V

ON THE THOUSAND NAMES OF ŚRÎ RÂDHIKÂ

Śrî Pârvati said:—O-Deva of the Devas! O Lord of the world! Thou shewest Thy favour to Thy devotees. If Thou hast sympathy and mercy on me, then OLord! kindly tell me the excellent thousands names of Śrî Râdhikâ; I have heard all what Thou hast said. Now I want to hear about the greatest secret of all secrets which is shining in Thy mind and which Thou didst never reveal before. How the thousand names of Śrî Râdhikâ Gopî have come to be the source of begetting bhakti and how that Creatrix and Destructrix of this whole universe has come to turn out a Gopî, kindly tell all these to me. (1-4)

Śrî Mahâdeva said:—O Devi! O Paremes'vari! now hear that wonderful, auspicious and sin destroying fact. Certainly She has no birth and no actions, (5)

When Sri Hari incarnated Himself to establish His glory and prowess, She alse used to follow Him close and assume the forms how to preserve the world. (6)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

O Deves'î ! I already told you the reason of Her assuming the form of a Gopî. Now hear Her thousand names. (7)

Now I will speak to Thee out of affection that which should be cherished with loving affection by those who are desirous for emancipation and which was never spoken before in any Tantras. (8)

I daily meditate day and might Her, of the nature of Vidyâ, which is dear to me as my life. O Girije ! Now hear about Her as Thou wishest and daily recite this thousand times. (9)

By Her grace Śrî Kriṣṇa, the lord of Goloka, has become the Highest Lord. Nârada is the Riṣi of the thousand names. Râdhâ the award of the fourfold aims of existence, is the Highest Deity. The thousand names are:—Śrî Râdhâ, Radhîkâ, Kriṣṇa Ballabha, Kriṣṇa Samyutâ. (10-11)

Vrindâbanes'vari, Kriṣṇapriyâ, Madanamohinî, Śrîmatî, Kriṣṇakântâ, Krisnânandapradâyinî. (12)

Yas'asvini, Yas'ogamyâ, Yas'odânananaballabhâ, Dâmodarapriyâ, Gopî, Gopânandakarî. (13)

Kriṣṇângavasinî, Hridyâ, Harikântâ, Haripriyâ, Pradhânagopikâ, Gopakanyâ; Trailokyasundarî. (14)

Vrindâvanavihârî, Vikâs'itamukhâmbujâ, Gokulânandakartrî, Gokulânandadâinî. (15)

Gatipradâ, Gîtagamyâ, Gamanâgamanapriyâ, Viṣṇupriyâ, Viṣṇukântâ Viṣṇoranganivâsinî. (16)

Yas'odânandapatnî, Yas'odânandagehinî, Kâmârikântâ, Kâmes'î. Kâmalâlasavigrahâ, (17)

Jayapradâ, Jayâ, Jîvâ, Jîvânandapradâyinî, Nandanandanapatnî, Vriṣavânusutâ, Śivâ, (18)

Gaṇâdhyakṣâ, Gavâdhyakṣâ, Gavâm Gati, Anuttamâ, Kânchanâbhâ Hemagâtrî, Kânchanângadadhâriṇî, (19)

As'okâ, Śokorahitâ, Vis'okâ, Sokanâsini, Gâyâtri, Vedamâtâ, Vedâtîta, Viduttamâ. (20)

Nîtis'âstrapriyâ, Nîtigati, Mati, Abhiṣṭadâ, Vedapriyâ, Vedagarbhâ, Vedamârgapravardhinî, (21)

Vedagamyâ, Vedaparâ, Vichittrakanakojjvalâ, Ujjvalapradâ, Nityâ, Ujjvalagât-trikâ, (22)

Nandapriyâ, Nandasutâradhyâ, Ânandapradâ, Śubhâ, Śubhângî, Vimalângî, Vilasinî, Aparâjitâ, (23)

Jananî, Janmasunyâ, Janmamrityujarâpahâ, Gatirgatimatâm, Dhâttrî, Dhâttrânandapradâyinî, (24)

Jagannâthapriyâ, Śailavâsinî, Hemasundarî, Kisorî, Kamalâ, Padmâ, Padmahastâ, Payodadâ. (25)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Payasvinî, Payodâttrî, Pavitrâ, Sarvamangalâ, Mahâjîvap-radâ, Krisṇa kântâ, Kamalasundarî. (26)

Vichitravâsinî, Chitravâsinî, Chitrarûpini, Nirguṇâ, Sukulînâ, Niṣkulînâ, Nirâkulâ. (27)

Gokulântaragehâ, Yogânandakarî, Veṇuvâdyâ, Veṇuratî, Veṇuvâdyaparâyaṇâ. (28)

Gopâlasya priyâ, Saumyarûpâ, Saumyakulodbahâ, Amohâmohâ, Vimohâ, Gatiniṣṭhâ, Gatipradâ. (29)

Gîrvâṇavandyâ, Gîrvâṇâ, Girvâṇagaṇasevitâ, Lalitâ, Vis'okâ, Vis'âkhâ, Chitramâlinî. (30)

Jitendriyâ, Śuddhasattvâ, Kulînâ, Kuladîpikâ, Dîpapriyâ, Dîpadâtrî, Vimalâ, Vimlodakâ. (31)

Kântâravâsinî, Krisṇâ, Krisṇachandrapriyâ, Mati, Anuttarâ, Duhkhahantrî, Duhkhakartrî, Kulodbahâ. (32)

Mati, Lakṣmî, Dhriti, Lajjâ, Kânti, Puṣṭi, Smriti, Kṣamâ, Kṣirodas'âyinî, Devî, Devârikulamarddinî. (33)

Vaiṣṇavî, Mahâ Lakṣmî, Kulapûjyâ, Kulapriyâ, Sarvadaityânâm Samhartrî, Sâvitrî, Vedagâminî. (34)

Vedâtîtâ, Nirâlambâ Niârlambaganapriyâ, Nirâlambajanaih Pûjyâ, Nirâlokâ, Nirâs'rayâ. (35)

Ekangâ, Sarvagâ, Sevyâ, Brahmapatnî, Sarasvatî, Râsapriyâ, Râsâgamyâ, Râsâdhiṣṭhâtridevatâ. (36)

Rasikâ, Rasikânandâ, Svayam Râses'varî, Parâ, Râsamaṇḍalamadhyasthâ, Râsamaṇḍalasobhitâ. (37)

Râsamaṇḍalasevyâ, Râsakrîḍâ, Manoharâ, Puṇḍarîkakṣanilayâ, Puṇḍarîkâkṣagehinî. (38)

Puṇḍarîkâkṣasevyâ, Puṇḍrîkâkṣaballabhâ, Sarvajîvesvarî, Sarvajîvavandyâ, Parâtparâ. (39)

Prakriti, Śambhukântâ, Sadâs'ivamanoharâ, Kṣutpipâsâ, Dayâ, Nidrâ. Bhrânti, Śrânti, Kṣamâkulâ, (40)

Badhûrûpâ, Gopapatnî, Bhâratî, Siddhayoginî, Satyarûpâ, Nityarûpâ, Nityângî, Nityagehinî. (41)

Sthânadâtrî, Dhâttrî, Mahâlakṣmî, Svayamprabhâ, Sindhukanyâ, Sthânadâtrî Dvârakâvâsinî. (42)

Buddhi, Sthiti, Sthânarûpâ, Sarvakâraṇakâraṇâ, Bhaktipriyâ Bhaktagamyâ, Bhaktânandapradâyinî. (43)

Bhaktakalpadrumâtîtâ, Atîtaguṇâ, Manodhiṣṭhâtrî Devî, Krisṇapremaparâyaṇâ. (44)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Nirâmayâ, Saumyadâtrî, Madanamohinî, Ekâ, Anams'â, Śivâ, Kṣemâ, Durgâ, Durgatinâs'inî. (45)

Îs'varî, Sarvavandyâ, Gopanîyâ, Śubhankarî, Sarvabhutânâm Pâlinî, Kâmângahâriṇî. (46)

Sadyomuktipradâ, Devî, Vedasârâ, Parâtparâ, Himâlayasutâ, Sarbbâ, Pârvatî, Girijâ, Satî. (47)

Dakṣakanyâ, Devamâtâ, Mandalajjâ, Harestanu, Vrindâraṇyapriyâ, Vrindâ, Vrindâvanavilâsinî. (48)

Vilâsinî, Vaiṣṇavî, Brahmalokapratiṣṭhitâ, Rukmiṇî, Revatî, Satyabhâmâ, Jâmvavatî. (40)

Sulaksmaṇâ, Mitravindâ, Kâlindî, Jahnukanykâ, Paripûrṇâ, Pûrṇatarâ, Haimavatî, Gatî. (50)

Aprûvâ, Brahmarûpâ, Brahmâṇḍaparipâlinî, Brahmâṇḍabhâṇḍamadhyasthâ, Brahmâṇḍabhâṇḍarûpinî. (51)

Aṇḍarûpâ, Aṇḍamadhyasthâ, Aṇḍaparipâlinî, Aṇḍavâhya, Aṇḍasamhartrî, Śivabrahma Haripriyâ. (52)

Mahâviṣṇupriyâ, Kalpavrikṣarûpâ, Nirantarâ, Sârabhûtâ, Sthirâ, Gaurî, Gaurângî, Śas'îs'ekharâ. (53)

Svetachampakavarṇâbhâ, Śas'ikoṭisamaprabhâ, Mâlatîmâlyabhûṣâḍhyâ, Mâlatîmâlyadhâriṇî. (54)

Kriṣṇastutâ, Kriṣṇakântâ, Vrindâvanavilâsinî, Tulasyadhiṣṭhâtridevî, Samsârârṇavapâradâ, (55)

Sâradâ, Âhâradâ, Ambhodâ, Yasodâ, Gopanandinî, Atîtagamanâ, Gaurî, Parânugrahakâriṇî. (56)

Karuṇârṇavasampurṇâ, Karuṇârnavadhâriṇî, Mâdhavî, Mâdhavamanohâriṇî, Śyâmaballabhâ. (57)

Andhakârabhayadhvastâ, Mangalyâ, Mangalapaadâ, Śrîgarbhâ, Śrî pradâ, Śrîṣâ, Śrî nivâsâ, Achyutapriyâ. (58)

Śrîrûpâ, Śrîharâ, Śrîdâ, Śrîkâmâ, Śrîs'varûpinî, Śrîdâmânandadâtrî. Śrîdâmes'varaballabhâ. (59)

Śrînitambâ, Śrî Ganes'â, Śrîsvarûpâs'ritâ, Śruti, Śrîkriyârupiṇî, Śrîlâ, Śrîkriṣṇabhajanânvitâ. (60)

Śrî Râdhâ, Śrîmatî, Śreṣṭhâ, Śreṣṭharûpâ Srutipriyâ, Yoges'â, Yogamâla, Yogâtîtâ, Yugapriyâ. (61)

Yogapriyâ, Yogagamyâ, Yoginîgaṇavanditâ, Yavâkusumasamkâsâ, Dadimîkusumopamâ. (62)

Nîlâmbaradharâ, Dhîra, Dharyarûpadharâ, Dhriti, Ratnasimhâsanasthâ, Ratnakuṇḍalabhûṣitâ. (63)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Ratnâlamkârasamyuktâ, Ratnamâlyadharâ, Parâ, Ratnendrasârahârâḍhyâ, Ratnamâlâbibhûsîtâ. (64)

Indranîlamaṇinyastapâdapadmas'ubhâ, Śuchi, Kârtikî, Paurṇamâsî, Amâvasyâ, Bhayâpahâ. (65)

Govindarâjagrihinî, Govindagaṇapûjitâ, Vaikuṇṭhanâthagrihiṇî, Vaikuṇṭhaparamâlayâ. (66)

Vaikuṇṭhadevadevâḍhyâ, Vaikuṇṭhasundarî, Mahâlasâ, Vedavatî, Sîtâ, Sâdhvî, Pativratâ. (67)

Annapûrṇâ, Sadânandarûpâ, Kaivalyasundarî, Kaivalyadâyinî, Śreṣṭhâ, Gopînâthamanoharâ. (68)

Gopînâthes'varî, Chaṇḍî, Nâyikânayananvitâ, Nâyikâ, Nâyakaprîtâ, Nâyakânandarûpinî. (69)

Śeṣâ, Śeṣavatî, Śeṣarûpinî, Jagadambikâ, Gopâlapâlikâ, Mâyâ, Jâyâ, Ânandapradâ. (70)

Kumârî, Yauvânanandâ, Yuvatî, Gopasundarî, Gopamâtâ, Jânakî, Janakânandakârinî. (71)

Kailâsavâsinî, Rambhâ, Vairâgyakuladîpikâ, Kamalâkântagrihinî, Kamalâ, Kamalâlayâ. (72)

Trailokyamâtâ, Jagatâm Adhiṣṭhâtrî, Priyâ, Ambikâ, Harakântâ, Hararatâ, Harânandapradâyinî. (73)

Harapatnî, Haraprîta, Haratoṣaṇatatparâ, Hares'varî, Râmaratâ, Râmâ, Râmeṣvarî, Ramâ. (74)

Śyâmalâ, Chitralekhâ, Bhuvanamohinî, Sugopî, Gopavanitâ, Goparâjyapradâ, Śubhâ. (75)

Angârapûrṇâ, Mâheyî, Matsyarâjasutâ, Satî, Kaumârî, Nârasimhî, Vârâhî, Nava durgikâ. (76)

Chanchalâ, Chanchalâ modâ, Nârî, Bhuvanasundarî, Dakṣayajnaharâ, Dâkṣî, Dakṣakanyâ, Sulochanâ. (77)

Ratirûpâ, Ratiprîta, Ratis'reṣṭhâ, Ratipradâ, Rati, Lakṣmaṇagehasthâ, Virajâ, Bhuvanes'varî. (78)

Śamkâspadâ, Harerjâyâ, Jamâtri Kulavanditâ, Vakulâ, Vakulâmodadhârini, Yamunâ, Jayâ. (79)

Vijayâ, Jayapatnî, Jamalârjjuna bhanjinî, Vakres'varî, Vakrarûpâ, Vakravîkṣaṇa vîkṣitâ. (80)

Aparâjita, Jagannâthâ, Jagannâthes'varî, Yati, Khecharî, Khecharasutâ, Khecharatva pradâyinî. (81)

Viṣṇuvakṣasthalasthâ, Viṣṇu bhâvanatatparâ, Chandrakoṭisugâtrî, Chandrânana manoharâ. (82)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Sevâ, Sevyâ, Śivâ, Kṣemâ, Kṣemakarî, Vadhû, Yâdavendravadhû, Sevyâ, Śivabhaktâ, Śivânvitâ. (83)

Kevalâ, Niṣphalâ Sûkṣmâ, Mahâbhîmâ, Abhayapradâ, Jîmûta rûpâ, Jaimûtî, Jitâmitrapramodinî. (84)

Gopâlavanitâ, Nandâ, Kulajendranivâsinî, Jayantî, Yamunângî, Yamunâtoṣakârinî. (85)

Kali Kalmaṣabhangâ, Kali Kalmaṣaṇâs'inî, Kali Kalmaṣarûpâ, Nityânanda Karî, Kripâ. (86)

Kripâvatî, Kulavatî, Kailâsâchalavâsinî, Vâmadevî, Vâmabhâgâ, Govindapriyakâriṇî. (87)

Nagendrakanyâ, Yoges`î, Yoginî, Yogarûpiṇî, Yogasiddhâ, Siddharûpâ, Siddhakṣettranivâsinî. (88)

Ksettrâdhiṣṭhâtrirûpâ, Ksettrâtîtâ, Kulapradâ, Kes'avânandadâtrî, Kes`avânandadâyinî. (89)

Kes'avâ, Kes'avaprîtâ, Kes'avî, Kes'avapriyâ, Râsakrîḍâkarî, Râsavâsinî, Râsasundarî. (90)

Gokulânvitadehâ, Gokulattvapradâyinî Lavanganâmnî, Nârangî, Nârangakulamaṇḍanâ. (91)

Elâ lavanga Karpûra mukha vâsa mukhânvitâ, Mukhyâ, Mukhyapradâ, Mukhyarûpâ, Mukhaynivasinî. (92)

Nârâyaṇî, Kripâtîtâ, Karuṇâmaya Kâriṇî, Kâruṇyâ, Karuṇâ, Karṇâ, Gokarṇâ, Nâgakarṇikâ. (93)

Sarpiṇî, Kaulinî, Kṣettravâsinî, Jagadambâ, Jaṭilâ, Kuṭilâ, Nîlâ, Nîlâmbaradharâ, Śubhâ. (94)

Nîlâmbaravidhâttrî Nîlakaṇṭhapriyâ, Bhaginî, Bhâginî, Bhogyâ, Kriṣṇabhogyâ Bhages'varî. (95)

Vales'varî, Valârâdhyâ, Kântâ, Kântanitambinî, Nitambinî, Rûpavatî, Yûvatî, Kriṣṇapîvarî. (96)

Vibhâvarî, Vetravatî, Samkaṭâ, Kuṭilâlakâ, Nârâyaṇapriyâ, Śailâ, Śrikkaṇîparimohitâ. (97)

Drikpâta mohitâ, Prâtarâs'inî, Navanîtikâ, Navînâ, Navanârî, Nârangaphalas`obhitâ. (98)

Haimî, Hemamukhî, Chandra mukhî, Śas`isusobhanâ, Ardhachandradharâ, Chandraballabhâ, Rohiṇî, Tamî. (99)

Timingîla kulâ moda matsyarûpâ, Angahâriṇî, Sarvabhûtahitakâriṇî, Kâryâtîtâ, Kiṣoriṇî. (100)

Kis'oraballabhâ, Kes'akârika, Kâmakârikâ, Kâmes varî, Kâmakalâ, Kâlindîkuladîpikâ. (101)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Kalindatanayâtîravâsinî, Tîragehinî, Kâdambarîpânaparâ, Kusumâmodadhâriṇî. (102)

Kumudâ, Kumudânandâ, Kriṣṇes'î, Kâmaballa bhâ, Tarkâlî, Vaijayantî, Nimbadâḍimbarûpiṇî (103)

Vilvavrikṣapriyâ, Kriṣṇâmbarâ, Villvopamastanî, Villvâtmikâ, Villvavrikṣanivâsinî (104)

Tulasîtoṣikâ, Taitilânandaparitoṣikâ, Gajamuktâ, Mahâmuktâ, Mahâmuktiphalapradâ. (105)

Anangamohinî, Śaktirûpâ, Śaktisvarûpinî, Panchas'aktisvarûpâ, Śais'avânnadakârinî. (106)

Gajendragâminî, Śyâmalatâ, Anangalatâ, Yoṣits'aktisvarûpâ, Yosidânandakâriṇî. (107)

Premapriyâ, Premarûpâ, Premânandatarangiṇî, Premahârâ, Premadâtrî, Premas'aktimayî. (108)

Kriṣṇapremavatî, Dhanyâ, Kriṣṇaprematarangiṇî, Premabhaktipradâ Premâ, Premânandatarangiṇî. (109)

Premakrîḍâparîtângî, Premabhaktitarangiṇî, Premârthadâyinî, Sarvas'vetâ, Nityatarangiṇî. (110)

Hâvabhâvânvitâ, Raudrâ, Rudrânandaprakâs'inî, Kapilâ, Srinkhalâ, Kes'apâs'asambandhinî, Dhaṭî. (111)

Kuṭîravâsinî, Dhûmrâ, Dhûmrakes'â, Jalodarî, Brahmâṇḍagocharâ, Brahmarûpiṇî, Bhavabhâvinî. (112)

Samsâranâs'inî, Śaivâ, Śaivalânandadâinî, Śis'irâ, Hemarâgâḍhyâ, Megharûpâ, Atisundarî. (113)

Manoramâ, Vegavatî, Vegâḍhyâ, Vedavâdinî, Dayânvitâ, Dayâdhârâ, Dayârûpâ, Susevinî. (114)

Kis'orasangasamsargâ, Gaurachandrânanâ, Kalâ, Kalâdhinâthavadanâ Kalânâthâdhirohiṇî. (115)

Virâgakus'alâ, Hemapingalâ, Hemamaṇḍanâ, Bhâṇḍîratâlavanagâ, Kaivartî, Pîvarî, Śukî. (116)

Śukadevaguṇâtîtâ, Śukadevapriyâ, Sakhî, Vikalotkarṣiṇî, Koṣâ, Kauṣeyâ mbaradhâriṇî. (117)

Koṣâvarî, Koṣarûpâ, Jagadutpattikârikâ, Sriṣṭisthitikarî, Samhâriṇî, Samhârakâriṇî. (118)

Kes'as'aivaladhâttrî, Chandragâtrâ, Sukomalâ, Padmângarâgasamrâgâ, Vindhyâdriparivâsinî. (119)

Vindhyâlayâ, Śyâmasakhî, Sakhî, Samsârarâgiṇî, Bhûtâ, Bhabiṣyâ, Bhavyâ, Bhavyagâtrâ, Bhavâtigâ. (120)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Bhavanâs'ântakâriṇî, Âkâs'arûpâ, Suves'inî, Ratirangaparityâgâ, Rativegâ, Ratipradâ. 121)

Tejasvinî, Tejorûpa, Kaivalyapathadâ, Śubhâ, Muktihetu, Muktihetnlanghinî, Langhanakṣamâ. (122)

Vis'âlanetrâ, Vais'âlî, Vis'âlakulasambhabâ, Vis'âlagrihavâsâ, Vis'âlavadarî, Rati. (123)

Bhaktyatîtâ, Bhaktagati, Bhaktikâ, Śivabhaktidâ, Śivas'aktisvarûpâ, Śivârdhângavihâriṇî. (124)

Śirîṣakusumâmodâ, Śirîṣakusumojjvalâ, Śirîṣamridvî, Śairîṣi, Sirîṣakusumâkriti. (125)

Viṣṇohvâmângahâriṇî, Śivabhaktisukhânvitâ, Vijitâ, Vijitâmodâ, Gaganâ, Gaṇatoṣitâ. (126)

Hayâsyâ, Herambasutâ, Gaṇamâtâ, Sukhes'varî, Duhkhahantrî, Duhkharâ, Sevitepsitasarvadâ. (127)

Sarvajnatvavidhâtrî, Kulakṣettranivâsinî, Lavangâ, Pâṇḍavasakhî, Sakhîmadhyanivâsinî. (128)

Grâmyâ, Gîtâ, Gayâ, Gamyâ, Gamanâtîtanirbhaaâ, Sarvângasundarî, Gangâ, Gangâjalamayî. (129)

Gangeritâ, Pûtagâtrâ Pavitrakuladîpikâ, Pavitraguṇas'îlâḍhyâ, Pavitraguṇas'îlâḍhyâ, Pavitrânandadâyinî. (130)

Pavitraguṇasimâḍhyâ, Pavitrakuladîpanî; Kampamânâ, Kamsaharâ, Vindhyâchalanivâsinî. (131)

Govardhanes'varî, Gobardhanahâsyâ, Hayâkriti, Mînâvatârâ, Mînes'î, Gaganes'î, Hayâ, Gajî. (132)

Hariṇî, Hâriṇî, Hâradhâriṇî, Kanakâkriti, Vidyutprabhâ, Vipramâtâ, Gopamâtâ, Gayes'varî. (133)

Gaves'varî, Gaves'î, Gavîs'i, Gativâsini, Gatijnâ, Gitakus'alâ, Danujendranivâriṇi. (134)

Nirvâṇadâtri, Nairvâṇi, Hetujuktâ, Gayottvarâ, Parvatâdhinivâsâ, Nivâsakus'alâ. (135)

Samnyâsadharmakus'alâ, Samnyâses'i, Śaranmukhi, Śarachchandramukhí, Śyâmahârâ, Kṣettranivâsini. (136)

Vasantarâgasamrâga, Vasantavasanâkriti, Chaturbhujâ, Śaḍbhujâ, Dvibhuj,â Gauravigrahâ. (137)

Sahasrâsyâ, Vihâsyâ, Mudrâsyâ, Mudadâyini, Prâṇapriyâ, Prâṇarûpâ, Prâṇarûpiṇi, Apâvritâ. (138)

Kriṣṇapritâ, Kriṣṇaratâ, Kriṣṇatoṣaṇatatparâ, Kriṣṇapremaratâ, Kriṣṇabhaktâ, Bhaktaphalapradâ, (139)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Krishṇapremâ, Premabhaktâ, Haribhaktipradâyinî, Chaitanyarûpâ, Chaitanyapriyâ, Chaitanyrûpinî, (140)

Ugrarûpâ, Śivakroḍâ, Krishṇakroḍâ, Jalodarî, Mahodarî, Mahâdurgakântârasusthavâsinî, (141)

Chandrâvalî, Chandrakes'î, Chandraprematarangiṇî, Samudramathanodbhûtâ, Samudrajalavâsinî, (142)

Samudrâmritarupâ, Samudrajalavâsikâ, Kes`apâs'aratâ, Nidrâ, Kṣudhâ, Prematarangikâ, (143)

Dûrbâdalas`yâmatanu, Dûrbâdalatanuchchhavi, Nâgarâ, Nâgarânandakârinî, (144)

Nâgarâlingnaparâ, Nâgarânganamangalâ, Uchchanîchâ, Haimavatî, Priyâ, Krishṇatarangadâ, (145)

Premâlinganasiddhângî, Siddha sâdhyavilâsikâ, Mangalâmodajananî, Mekhalâmodadhâriṇi, (146)

Ratnamanjîrabhûṣâṅgî, Ratnabhûṣaṇa bhûṣaṇa, Jambâlamâlikâ, Krishṇaprâṇâ, Prâṇavimochanâ, (147)

Satyapradâ, Satyavatî, Sevakânandadâyikâ, Jagadyoni, Jagadvîjâ, Vichittramaṇibhûṣaṇâ, (148)

Râdhâramaṇakântâ, Râdhyâ, Râdhanarûpiṇî, Kailâsavâsinî, Krishṇa prâṇasarvasvadâyinî, (149)

Krishṇâvatâraniratâ, Krishṇabhaktaphalârthinî, Yâchakâyachakânandakâriṇî, Yâchakojjvalâ, (150)

Haribhûṣaṇabhûṣâḍhyâ, Ânandayuktâ, Ârdrapadagâ, Hai-Hai-tâladharâ, Thai-Thai-Śabdas'aktiprakâṣinî, (151)

He-He-Śabdasvarupâ, Hî-Hî-Vâkyavis`âradâ, Jagadânandakartrî, Sândrânandavis`âradâ, (152)

Paṇḍitâ, Paṇḍitaguṇâ, Paṇḍitânandakâriṇî, Paripâlanakartrî Sthitimâtravinodinî, (153)

Samhâras`abdâḍhyâ, Vidvajjanamanoharâ, Viduṣâmprîtijananî, Vidvatpremavivardhinî, (154)

Nâdeṣî, Nâdarûpâ, Nâdavinduvidhâriṇî, Śûnyasthânasthitâ, Sûnyarûpapâdapavâsini, (155)

Kârtikavratakartrî, Vasanâhâriṇî, Jalâs'ayâ, Jalatalâ, Śilâtalanivâsinî. (156)

Kṣudrakîṭâṅgasamsargâ, Sangadoṣavinâs`inî, Koṭikandarpalâvaṇyâ, Kandarpakoṭisundarî. (157)

Kandarpakoṭijananî, Kâmavîjapradâryinî, Kâmas`âstravinodâ, Kâmas'âstraprakâs'inî. (158)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Kâmaprakâs'ikâ, Kâminî, Aṇimâdyaṣṭasiddhidâ, Yâminî, Yâminînâtha vadanâ, Yâminîs'varî. (159)

Yâgayogaharâ, Bhukti Muktidâtrî, Hiraṇyadâ, Kapâlamâlinî, Devî, Dhâmarûpiṇî, Apûrvadâ. (160)

Kripânvitâ, Guṇâ, Gauṇyâ, Guṇâtîtaphalapradâ, Kuṣmâṇḍabhûtavetâlanâs'inî, Śaradânvitâ. (161)

Sîtalâ, Śavalâ, Helâ, Lîlâ, Lâvaṇyamangalâ, Vidyârthinî, Vidyamânâ, Vidyâ, Vidyâsvarûpiṇî. (162)

Ânvîkṣikî, Śâstrarûpâ, Śâstrasiddhântakâriṇî, Nâgendrâ, Nâgamâtâ, Krîḍâkautukarûpiṇî. (163)

Haribhâvanas'îlâ, Haritoṣaṇatatparâ, Hariprâṇâ, Haraprâṇâ, Śivaprâṇâ, Śivânvitâ, (164)

Narakârṇavasamhantrî, Narakârṇavanâs'inî, Nares'varî, Narâtîtâ, Narasevyâ, Narânganâ, (165)

Yas'odânandanaprâṇaballabhâ, Hariballabhâ, Yas'odânandanaramyâ, Yas'odânandanes'varî, (166)

Yas'odânandanâkrîḍâ, Yas'odâkroḍavâsinî, Yas'odânandanaprâṇâ, Yas'odânandanârthadâ, (167)

Vatsalâ, Kos'alâ, Kâlâ, Karuṇârṇavarûpiṇî, Svarga Lakṣmî, Bhûmi Lakṣmî, Draupadî, Pâṇḍavapriyâ. (168)

Arjjunasakhî, Bhaumî, Bhaimî, Bhîmakulodvahâ, Bhuvanâ, Mohanâ, Kṣîṇâ, Pânâsaktatarâ. (169)

Pânârthinî, Pânapâtrâ, Pânapânandadâyinî, Dugdhamanthanakarmâḍhyâ, Dugdhamanthanatatparâ. (170)

Dadhibhâṇḍarthinî, Kriṣṇakrodhinî, Nandanânganâ, Ghritaliptâ, Takrayuktâ, Yamunâpârakautukâ, (171)

Vichitrakathakâ, Kriṣṇahâsyabhâṣaṇatatparâ, Gopânganâveṣṭitâ, Kriṣṇasamgârthinî, (172)

Râsâsaktâ, Râsarati, Âsavâsaktavâsanâ, Haridrâ, Haritâ, Hârîṇî, Ânandârpitachetanâ. (173)

Nis'chaitanyâ, Nis'chetâ, Dâruharidrikâ, Subalasyasvasâ, Kriṣṇabhâryâ, Bhâṣâtiveginî, (174)

Śrîdâmasya Śakhî, Dâmadâminî, Dâmadhârinî, Kailâsinî, Kes'inî, Haridambaradhâriṇî, (175)

Hari Sânnidhyadâtrî, Hari Kautukumangalâ, Haripradâ, Haridvârâ, Yamunâjalavâsinî. (176)

Jaitrapradâ, Jitârthî, Chaturâ, Châturî, Tamî, Tamisrâ, Âtaparûpâ, Raudrarûpâ, Yasorthinî. (177)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Krishṇârthinî, Krishṇakalâ, Krishṇanandavidhâyinî, Krishṇârthavâsanâ, Krishṇarâgiṇî, Bhavabhâvinî. (178)

Krishṇârtharahitâ, Bhaktâ, Bhaktabhaktis'ubhapradâ, Śrî Krishṇarahitâ, Dînâ, Harivirahiṇî. (179)

Mathurâ, Mathurârâjagehabhâvanbhâvanâ, Śrî Krishṇabhâvanâmodâ, tathâ Unmâdavidhâyinî, (180)

Krishṇârthavyâkulâ, Krishṇasâracharmadharâ, Śubhâ, Alakes'varapûjyâ, Kuveres'varaballabhâ, (181)

Dhanadhânyavidhâtrî, Jâyâ, Kâyâ, Hayâ, Hayî, Praṇavâ, Praṇaves'î, Praṇavârthasvarûpinî, (182)

Brahmâ Vishṇu Śivârdhângahâriṇî, Śaivas'ims'apâ, Râkṣasînâs'inî, Bhûtapretaprâṇavinâs'inî. (183)

Sakalepsitadâtrî, Śachî, Sâdhvî, Arundhatî, Pativratâ, Patiprâṇâ, Pativâkyavinodinî, As'eṣasâdhanî, Kalpavâsinî, Kalparûpiṇî. (184)

Here ends the Fifth Adhyâya on the Thousand Names of Śrî Râdhicâ, in the Fifth Night of Śrî Nârada Paũcha Râtram Jñânâmritasâra.

CHAPTER VI.

ON THE GLORY OF THE THOUSAND NAMES OF ŚRÎ RÂDHICÂ.

Śrî Mahâdeva said:—O Devi! I have disclosed the thousand names of Śrî Râdhâ. Whoever reads this, or gets it read by others, gets the satisfaction of Mâdhava. (1)

O Beloved! What will the river Jumnâ, etc., and the Tîrthas Kurukṣettra, etc., avail to him, who has obtained the satisfaction of Janârdan. (2)

What cannot be brought to success in this world by the favour of this stotra. The Brâhmaṇas become energetic like Brahmâ and the Kṣattriyas become kings of this world. (3)

The Vaiśys become rich; the Śudras get mukti from their briths; and the great sins, murdering Brâhmaṇs, drinking wines and stealing, etc., fly away. (4)

O Deves'î! From the above thousand names really one becomes entirely free; there is no doubt in this. For nothing is èqual in this world to the thousand names of Râdhâ. (5)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

No tîrthas (place of pigrimage) is equal to it in auspiciousness, whether in the heavens, in the nether worlds, or in the mountains, or in water. (6)

Whoever becoming pure and collected reads or hears the above in the Ekâdas'i tithi, O Beautiful One, all his desires are fulfilled. (7)

O Girige! Whoever reads or hears this on the Dvâdas'i (12th lunar day) tithi or on the Purṇimâ tithi (full Moon night) before the Tulasi plant, gets fruits equivalant to performing the As'vamedha, Râja sûya, Vârhaspatya, Atirâtra or Âgniṣtoma and other sacrifices; and if he reads or hears on the eightth lunar day of the month of Kârtik (aṣṭami tithi), then he resides in Vaikuṇṭha for one thousand yuga Kalpas. (8-11)

And it also imparts Sâlokya Mukti in Brahma's, Śiva's or in Viṣṇu's abode, and if one reads or hears this on the banks of the Ganges, then O Suresvarî! he acquires verily, yea, verily the Sârûpya (the same form) of Śrî Viṣṇu. These words I speak out and Pârvati hears them. (11-13)

The river of the thousand names of Śrî Râdhâ purifies the three worlds. I recite them daily with all my might and devotion.. (14)

This is equivalent to my life. I love Thee; therefore I disclose it. It ought never to be given to the undevoted and atheist. O Fair One! So it is never advisable to give it to those who have no Vairâgyam, who are atheists and who are passionate.

But, O Śankari! This stora (hymn) ought to be given to the Vaiṣṇavas, devoted to Hari, and to the virtuous donor. (16)

As Thou hast carefully made Me utter this nectar like names of Śrî Râdhikâ, Thou hast become the foremost of the Vaiṣṇavas. (17)

This ought to be given to the Vis'uddhasattva (supremely good persons of the nature of sattvaguṇa), to those who speak things as they really are, to the knower of mantras and to those who are, as best as they can, charitable, devoted to the service of the Dvijas, to the Bhaktas and good souled persons and to those who meditate the feet of Śrî Râdhikâ. (18)

To those who serve the lotus feet of Śrî Hari, who are the servants of Hari and to the Vaiṣṇavas, who drink the nectar of the feet of Śrî Râdhâ. (19)

Thereby those who want the feet of Śrî Râdhâ Kriṣṇa have not to be born again. (20)

As the Vaiṣṇavas are equivalent to My life, I hold my trident for their protection. There is no other reason in this. (12)

I hold the Danda, the rod of punishment always for protecting those that abuse the Hari Bhaktas. O Suvrate Devi! This I speak truly out of My affection to Thee. (22)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thou art My devoted and also likest to act to My will; hence I disclose this to Thee, O Devi, Otherwise I would not have disclosed this thousand names to Thee. (23)

O Beloved; equal to My Self! Now I will speak any of Śrî Râdhikâ's stotra, mantra, yantra, or Kavacham. Which dost Thou like to hear. (24)

Here ends the Sixth Chapter in the Fifth Night in Śrî Nârada Pañcha Râtra Jñânâmritasâra.

CHAPTER VII

Śrî Pârvatî said:—O Thou Dweller in Kailâsa! O Lord! O Thou who dost favour the Bhaktas! Kindly mention to me Śrî Râdhika's auspicious Kavacham. (1)

O Lord! Thou holdest trident and Pinâka (bow) in Thy hands! If Thou dost shew Thy mercy on me, then dost Thou save me from misery and fear. For Thou alone art my saviour. (2)

Śrî Mahâdeva said:—O Girije! Hear the kavacha referred to already by Me. It protects all, it is holy and destroys best the sins caused by killing all. (3)

O Devi! This Kavacham yields bhakti (devotion) towards Śrî Hari as well it is a means of obtaining bhakti and yukti (union, reasoning); it atttracts the three worlds and leads one close to Śrî Hari. (4)

It brings on victory everywhere, terrific to all the enemies, and is the creator of mental feelings of all (i. e. causes all to feel, will, etc. (5)

It yields the four foldmukti, brings on happiness always, produces fruits equivalent to performing the Râjasûya and As'vamedha and other Sacrifices. (6)

Whoever is ignorant of this Kavacham and yet makes japam of the Râdhâ mantra, does not get the fruits thereof and gets obstruction at every step. (7)

The Riṣi of this mantra is Mahâdeva; anuṣṭup is the chchhandas, Śrî Râdhikâ is the Devatâ, Râm is the vîja (seed mantra) and it is as well the Kîlaka. (8)

Its application is for the dharma, artha, kâma, and mokṣa. Let Śrî Râdhâ protect my head and Râdhikâ protect my forehead. (9)

Śrîmatî protect my eyes; Gopendra Nandinî protect my ears, Hari priyâ protect my nose and let Śas'i sobhanâ protect my eye-brows. (10)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Let Kripâ devî protect my cheeks, let Gopikâ protect my lower lips; let the daughter of Vrikabhânu protect my teeth and let Gopanandinî protect my chin. (11)

Let Chandrâvalî protect my cheeks, Kriṣṇapriyâ protect my lips; let Hariprâṇâ protect my throat; let Vijanyâ protect my heart. (12)

Let Chandravadanâ protect my arms; let Subalasvasâ protect my belly; Yogânvitâ protect my waist, Sau bhadrikâ protect my feet. (13)

Let Chandramukhî protect my nails; let Gopâla ballabhâ protect my ankles; let Vidhumukhî Devî protect my nails (of the toes); let Gopî protect my soles of feet. (14)

Let Śubhapradâ protect my back; let Śrî Kânta ballahbhâ protect my lower belly; let Jayâ protect my thighs and let Hariṇî protect all my parts. (15)

Let Vâṇî always protect my speech; let Dhanesvarî protect my treasury ; let Kriṣṇa ratâ protect my east ; let Kriṣṇaprâṇâ protect my west. (16)

Let Haritâ protect my north; let Vriṣabhânujâ protect my south ; let Chandrâvalî protect me in the night; let Ksveḍitamekhalâ protect me in the day. (17)

Let Saubhâgyapradâ protect me in the mid-day; Kâmarûpiṇî in the evening; Raudrî in the morning and Gopinî in the night fall. (18)

Let Hetudâ protect me in any meeting; Let Ketumâlâ ptectect me in semi-day time; let Śes'â protect me in the after-noon; let Śamitâ protect me in all the sandhis or junction times. (19)

Let Yoginî protect me while I enjoy ; let Ratipradâ protect me in love affairs ; let Kâmes'î protect me in my amusements and let Ratnâvalî protect me in Yoga matters. (20)

Let Kriṣṇamânasâ Râdhikâ protect me always in all my affairs. O Devî ! Thus I have told to Thee the most wonderful Kavacham. (21)

It is named all protecting and greatly protecting (Sarvarakṣâkara and mahârakṣâkara). If any one reads this in the morning, mid-day and evening. (22)

He obtains complete success in all his undertakings and in whatever he intends, and in the courts of kings, assemblies, war and in all difficulties with the enemies. (23)

Or in times of danger of his life or wealth, if any body becoming pure, reads this, success follows him and there is no fear for him any where. (24)

Râdhikâ ia thereby worshipped and pleased by him; there is no doubt in this; nor is there any lie in this and he acquires the same fruits in taking a

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

bath in the Ganges and taking the name of Hari that he gets in reading this Kavacham after having become pure and self-controlled. (25-26)

If one mixes turmeric powder and yellow sort of Sandalwood powder (हरिचन्दन चन्द्रमण्डित) and writes letters on the Bhûrjja leaves and then keep that on one's head, arms, or throat, then O Deveşî! he acquires the same form of Śrî Hari. (27)

By the help of this Kavacham Brahmâ creates, Hari preserves and I destroy. (28)

Give this to a pure Vaiṣṇava who has got the qualities of vairâgyam (dispassionateness and calmness). If it be given to one who is not calm, ruin attends him. (29)

Here ends the Seventh Chapter on all-protecting Râdhâ Kavacham in Śrî Nârada Pañcha Râtram Jñânâmritasâra.

CHAPTER VIII.

ON THE MYSTERIES OF MANTRA NAMES.

Śrî Nârada said:— O Lord of the world! O Best of the Devas! O Devadeva! O Mahâdeva! O Lord! Kindly tell the meanings of the mantras of Śrî Kriṣṇa and the esoteric mantras of Śrî Râdhikâ and show Thy mercy to Thy Bhakta. O Holder of the discus of the Moon! I am desirous to hear these. (1)

Śrî Mahâdeva said:— O Nârada! Hear the meaning of the mantra Śrî Kriṣṇa that I will now speak out to Thee. "Ka" means creation, "La" (ṛi) means preservation. (2)

"I" means destruction and anusvar (·) means Nirvâna. The messengers of Yama fear the letter "Ka". (3)

"Ri" makes all the sins fly away. 'Śa", when uttered, causes all bhûtas, Râkṣasas, and Pannagas. (4)

Afraid and make them run away. "Na" destroys all the diseases. "A" brings peace. Thus the mantra is like the Kalpavrikṣa. (5)

"Ka" is its moon-like face; "Ri" is its eyes and "Sa" is its arms and "Na" is it feet. (6)

O best of the Dvijas! "A" represents its whole body; I will tell you it's another meaning. (7)

"Ka" being Brahmâ is Janârdana; "Ri" means Vedavedya Śrî Hari Himself as the Creator. (8)

"Na" being Śiva means the Creator, Preserver, and Destroyer. "Ṇa" having the form of whiteness awards Nirvâṇa. (9)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Visarga (:) is the seed of the world and means Sarvamâyâ *i. e.* universal illusion. O Enlightened one! Thus you have heard the meaning of Śrî Kriṣṇa. Now hear the meanings of other names. (10)

"Mâ" means Lakṣmî in the Vedas; Dhava means Her husband Śrî Hari. Hence Mâdhava means Puruṣottama. (11)

"Mâ" means beauty and the form of the formless tejas (fire) and Dhava means her Hari. Hence Mâdhava means Śrî Viṣṇu. (12)

O Nârada! Viṣṇu also indicates conceiving and extending and the ideation of varṇas (letters or 4 stages of life *i. e.* 4 castes). Hence He is named Viṣṇu. (13)

"Kâs'a" implies illumined; by which all the beings are manifested. Hence He is called "Prakâs'aḥ" and He is called "Prabhu" as all beings are generated by Him. (14)

He is named "Chaitanya" because through Him the Jivas, inanimate and devoid of consciousness, become conscious. (15)

He is termed "Kes'ava" for He is served by all beings while He incarnated in the "Kriṣṇa" body. Hence He is called "Kes'ava Puruṣa". (16)

He is named Hriṣî kes'a for Hs is the Deva, the Lord of the senses. (17)

O Dvija! In as much as in the time of Mahâ Pralaya, the great Dissolution, He torments the people, He is named Janârdana. (18)

Nârâ means water; Ayana means the sameness. Hence Puruṣottama is named Nârâyaṇa. (19)

Nara means all the men; and Ayana means whence they have been born. Or in as much as He is the Witness, He is named Nârâyaṇa (20)

"Go" means Earth, Heaven, sound, word or animals. He being their tejas, animating life, or their protector He is named "Gopâla." (21)

In as much as that Puruṣottama is of the nature of a child and of black (or rather blue colour, He is named "Vâlakriṣṇa." (22)

'Vâ" means bodha, feeling, consciousness or air, wind; "La" implies taking. "Ka" means the nature of Brahma. Hence He is named "Vâlaka." (23)

As He is the Creator, Destroyer, Preserver, of the world, as He is the Donor, Enjoyer, and Merciful, He is named "Jagannâtha." (24)

As He steals away all the sins that beget miseries only and as He assumed the body of "Nârasimha" (man lion), His name has become Hari. (25)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

As His bhaktas do not get themselves displaced from their supreme positions, even in times of Mahâpralaya (Universal Dissolution), hence that Universal Soul Puruṣottama is named Achyuta." (26)

Or as He is never baffled from His position, never displaced, that Undecaying Person is termed achyuta. (27)

He is the origin, the middle and the end of this world, He is called "Anâdi" (28)

He is termed Govinda as He is the Indra (Ruler) of "Go" and "Vâkya", He is named "Govinda" by the Devas. So the Vedavâdis say. Thus I have spoken the greatly wonderful mysteries of the names. (29)

O Best of the Munis! Really there is no limit to His names, even if any body can calculate the molecules of the dust of this world. (30)

Yet, O Dvijasattama! he cannot go to the end of His names, even in thousand births. Only through Bhakti (devotion) this can be done. (31)

Here ends the Eighth Chapter of the Fifth Night of Śrî Nârada Pañcha Râtra Jñânâmritasâra on the Esoteric meanings of the names of Śrî Kriṣṇa.

CHAPTER IX.

ON THE RÂDHÂ MANTRA.

Nârada said:—Now I am desirious to hear the great and wonderful mystery. O Mahâdeva! Kindly tell me all the mantras of Śrî matî Râdhikâ, that are carefully hiddon. (1)

Śrî Mahâdeva said:— O Nârada! Now I will tell you that which I told to Pârvati and not to any other body as yet. (2)

O best of the Munis! "Râm" is the vîja mantra of Râdhá. It is worshipped in the three worlds. (3)

O Viprendra! The single lettered mantra yields all the results; hence the intelligent devotee (Sâdhaka), who knows the mantras should make puraścaraṇa and make japam two lakhs of times. (4)

Now hear another mantra which is like the great Kalpavrikṣa (tree that yields all objects of desires). Râm Hrîm Klîm Râdhâyai Svâhâ is the mantra "री ह्रीं क्लीं राधायै स्वाहा" (5)

Now do the morning duties as before; one must go to the sacrificial place, find out the seat and take his seat; one must perform "bhûtas`uddhi" and make prâṇyâmâ in mûlamantra (seed mantra). (6—7)

The Ṛiṣi of the mantra, is Mahâdeva; Gâyattrî is the Chhanda; and the Devatâ is Śrîmatî Râdhikâ. This is stated, though in a hidden way, in all the Śâstras. (8)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus stating the Riṣis, etc., perform the Angapûjâ with "Râm" vîja. Then meditate the Devî Râdhikâ as of a golden colour and ready to yield boons. (9)

She is young, with Kriṣṇa, wearing blue apparel, auspicious, holding in Her right and left hands betels ताम्बुल and a species of kidney bean (samudgakam) respectively. (10)

Wearing golden ornaments, looking at Kriṣṇa always, Her eyes directed to the Kriṣṇa's face; ornamented with necklaces and ankles. (11)

Meditating thus, worship Her mentally with mental articles of worship. After the meditation, place Her in the pedestal i. e. poojâ ground. (12)

And infusing prâṇa (vital breath) or breathing life with appropriate mantras, the devotee, knowing the mantras, is to offer pâdyam etc., uttering the mûla mantra. (13)

He should offer dhûp, light, and Naivedyam and then worship, uttering the mantras. (14)

The white flowers with Tulasi and Karavîra lotus, Vaka, and Kânchan flowers are highly praised. (15)

Worship can be offered with white as well as with red flowers. Rules are not to be violated. Keep company and find pleasure with the Vaiṣṇavas. (16)

If you get Janmâṣṭamî tithi with the Rohiṇî Star, then observe fasting that day. (17)

And if the Rohiṇî Star be not seen, then avoid Saptamîtithi. O Brâhman ! Thus observe Goṣṭhâṣṭamî. (18)

If one does not observe fasting, then hindrance occurs in the realisation of success (Siddhi), and if any Vaiṣṇava eats out of carelessness in the Ekâdas'î tithi. (19)

His Viṣṇu pûjâ becomes useless and he goes to the terrrible hell and incurs sins greater than those of killing one's father and violating mother. (20)

But the Vaiṣṇavas would never eat in the Ekâdas'î tithi. O Vipra ! Now what you asked me, I have answered. What more do you want to hear. (21)

Here ends the Ninth Chapter, Fifth Night, on the Râdhâ mantra in Śrî Nârarda Pañcha Râtra Jñânâmritasâra.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CHAPTER X.

ON YOGA DHÂRAÑÂM.

Śrî Nârada said:— Now I desire to hear in due order about the psychical centres in the body; how many nâḍis are there, and how wind or breath is carried through them? (1)

O Mahâdeva! Thou art the fittest to communicate on the above points toMe. I do not find any one else save Thee, who can solve these doubts of mine (2)

Śrî Mahâdeva said:— O Nârada! Now hear the excellent method by which Yoga or concentration of mind on the several centres can be carried into practice. There are three Koṭis and a half nâḍis in this body.

N. B.—35,000,000 nerves (thirtyfive millions nerves). (3)

Ten of them are chief; and amongst them the three again are the foremost. These are in the spinal cord. They are of the nature of Moon, Sun and Fire. (4)

The left hand nâḍi which is of the feminine nature of Śakti called Îḍâ nâḍi, is of the nature of nectar; and the right hand nâḍi (nerve) is of the masculine nature, named the Sun nâḍi. (5)

And within the spinal cord in the middle there is the Suṣumnâ nâḍi which is of the nature of the body of Brahma and highly spoken of by the Munis. It is named also Viṣatantu, of the nature of the flower of Dâḍima (pomegranate flower). It extends to Mûla *i.e.* the Mûlâdhâra chakra or Sacral plexus. (6)

Again in this Suṣumnâ nâḍi which is of the nature of all light and of all forms, there is another auspicious nâḍi yielding amrit (nectar) which is named Chitrâ or Vichitrâ. (7)

She is of the nature of all the Devas and is conceived in the hearts of the Yogis as extending from Visarga upto Vindu. (8)

In the triangular sacral plexus i.e Mûlâdhâra which is of the nature of Ichchhâ, Jnâna, and Kriyâ (volition, knowledge and action) there is the Svâyambhu Lingam which is resplendent like Koṭi Suns (tens of million Suns). (9)

Above this there is the Kâmavîja with Chandravindu (Klîm); above this is reigning the Kundalinî Śakti (Serpent Fire), of the nature of Brahma, of the nature of flame. (10)

Outside this, there is the four petalled lotus, of the colour of molten gold. It is called Drutahema sama prakhya (molten gold). (11)

Above this there is the six petalled lotus named Svâdhiṣṭhân (Epigastric plexus) including the letters from "Ka to Cha" This is of the nature of diamond (shining like diamond). (12)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Know thus the Svâdhiṣṭhân plexus, of the form of hexagon and its own Lingam (*i.e Svâdhiṣṭhân* Lingam, svâ meaning parâkhya) (13)

Above the Svâdhiṣṭhân plexus there is, in the navel, the Manipur Chakram or the Solar plexus, very beautiful and of the nature of cloud and lightning. (14)

As the above plexus is divided like gems, it is called *Manipur*. Know this as smeared with sandalpaste and extending from the letter "ḍa" to "pha" (ten letters) There is the Flame here which is the origin of this universe (Viṣvasamsâra). (16)

Above this there is the Anâhata lotus (cardiac plexus) looking like the Rising Sun, of the nature of theArka leaves ; there is the Vânalingam here, resplendent like ten thousands of Suns, presiding over the letters from ka to ṭha. (16-17)

There is the sound of the nature of Brahma coming out of this. Hence the sages call this the Anâhata lotus (emitting sound without being struck) This place is of a blissful nature and reigned by the Parama Puruṣa (the Highest Person). (18)

Above this is the sixteen petalled lotus named the Viṣuddha plexus (Laryngeal plexus) highly lustrous and of a smoky colour. (19)

Here Mahâdeva sees the Highest Person and does His office as the Regent of the several worlds (Lokas). He is attended by the sixteen Suns. (20)

This is stated the best and greatest Âkâsic Vis'uddha lotus. On the top of this, there is the Âjnâ Chakra. This is the seat of Âtmâ (Self). (21)

In as much as order is delivered here, it is called the place whence the Guru orders. Above this there is the place named Kailâsa. (22)

O Suvrata! Above all these Chakras (aforementioned) there is the thousand petalled lotus called Viṇdusthân. (23)

Now I have told you all about the Yogas that have no comparison. First perform the Pûraka yoga and concentrate your mind in the Mûlâ dhâra plexus. (24)

Next arouse the Śakti that exists between anus and the origin of the lingam (organ of generation). Carry it through the several plexuses to the Vindu chakra (i. e the thousand petalled lotus). (25)

Consider there Śiva and Sivâ, the highest Śakti as one and the same. Here originates a nectar like juice of the nature of the juice of Lac (लाक्षा lâksâ). (26)

Then make that Kriṣṇa Śakti, capable to grant succees in Yoga, drink that immortal nectar. Then satisfy the Devatâs of the Six Chakras also with that nectar. (27)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Thus the intelligent devotee is to practise this path of Knowledge and control every day his Vâyu (breath) in the Mulâdhâra lotus (Sacral plexus.) (28)

Thus he will be free from old age and death and this bondage of Samsâra. Moreover all the mantras that turned out before as defiled, yield now the Siddhis. (29)

The qualifications of those who perform the five-fold duties come all to the above mentioned devotee. It cannot be otherwise. (30)

Thus I have told this par excellent yoga rules. Now hear attentively about Dhyân and Dhâraṇâ. (31)

Going beyond the limits of time and space, concentrate in meditation your heart on Śrî Kriṣṇa and thinking Him as one with Brahma soon become as one with Him. (32)

And if the heart be not purified soon and success be not quick, then meditate on His form and limbs. (33)

First on His lotus feet adorned with blossom-like nails, concentrate your mind; then on His two knees looking like the stem of the banian tree. (34)

Then on His thighs like the trunk of an elephant; then on His navel, deep as the eddies in the Ganges river which is known as the Siddhavil i.e, the perfect depression (35)

Then on His belly; then on Śrî Hari's breast adorned with Śrî Vatsa sign and Kaustubha gem. Next on his beautiful forehead like ten thousand Full Moons. (36)

Then on the conch-shell, disc, club, and lotus on His hands and on His coronet on the head blazing like the thousand Âdityas. Then on His two earrings. (37)

At some places, becoming pure minded, the devotee who knows the mantras should concentrate his mind on Śrî Kriṣṇa and surely become filled with His idea. And until his mind dissolves in Śrî Kriṣṇa, the Highest Spirit, till then meditate Him. (38)

However, the devotee is to make japam of Târa and other Iṣṭa mantras and perform Homas. There is no other special work for him. (39)

When one has realised the Highest Truth, one need not observe any rules. When wind from the Malayâ mountain blows, what will a fan avail? (40)

Repeating the mantras or practising the Yoga will ultimately lead to the one and same knowledge. There is no mantra without yoga; without mantra Śrî Hari cannot be obtained. (41)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

One must practise both mantra and yoga; then Brahma siddhi (realisation of Brahma) occurs; for the pots, etc, in a dark room are visible when there is a lamp in the room. (42)

Thus by the help of the mantra, the âtmâ covered by mâyâ becomes realised. O Brahman! Thus I have told this unexampled mantra yoga to you. The above Yoga, though difficult to persons attached to objects, is now very easy within one's reach. (43)

Here ends the Tenth Chapter in the Fifth Night on Yoga in Śrî Nârada Pañcharâtra Jñânâmritasâra.

CHAPTFR·XI.

AGAIN ON YOGA (FROM SÂRADÂ).

Śrî Mahâdeva said:—This body is of the nature of the pair, male and female. It is ninty-six fingers (षणणवति अंगुल) long. There is a space between the anus and the organ of generation and the mulâdhâra plexus is there, two angulas from the anus or from the organ of generation. (1)

Within this space all the nâḍis take their origin. Of these, three are important. They are all twice as long and circular. (2)

On the left is the Îḍâ nâḍî (nerve); on the right, there is the Pingalâ nâḍî and between these two there is the Suṣumnâ nâḍi. (3)

The Śivâ nâḍî runs from the two toes of the feet and extends upto thn head and unite there with Soma, Sûrya and Agni nadis (Iḍâ Pingalâ and Suṣumnâ). (4)

Within this suṣumnâ nâḍî, and rarely seen by the Yogis, there is the Vichitrâ nâḍî like the thread of the lotus that goes upto Brahmaran dhra aperture supposed to be at the crown of the head, through which the good soul takes its flight at death. (5)

Different schools give different opinions and say different nerves and centres. However this path of yoga yielding nectar and bliss is spoken. (6)

The Moon travels in the Îḍâ nâḍî; the Sun runs in the Pingalâ. But these are visible when the Suṣumnâ is in Yoga nidrâ (i. e. inactive). (7)

Within the Mulâdhâra plexus there is a very beautiful triangular divine abode of light, told by the Knowers of Âgama. (8)

The Highest Devatâ Kundalî, of the form of lightning, is sleeping in the form of a serpent coiled, there; and She is the Sarvâtmâ (universal Soul) (i. e. fiery like lightning). (9)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The Kundalî Śakti finds the Hamsa as Her refuge and thus maintains (nourishes) Âtmâ. Hamsa takes the refuge of prâṇa; and Prâṇa and other vâyus take the refuge of the nâḍis for their passages. (10)

Above the Mûlâdhâra plexus of all the embodied, going and coming within this body is effected through the passages of the nâḍis. (11)

Twelve fingers measure the distance outside upto which the prâṇa Vâyu travels. Taking one's seat on the beautiful, soft, and pure âsana consisting respectively of paṭṭa, charma (Skin) and Kus'a, or sitting on any other convenient asânam, the yogi should be careful and alert about his yoga. To acquire firmness in his position the intelligent Sâdhaka should take due care by means of his Prâṇa vâyu of the Bhuta and know their stations. (12-13)

Firmly closing by the fingers and concentrating the internal organs, put thumbs on the two ears and two fore-fingers on the two eyes. (14)

Put the minddle finger on the nostrils and firmly close the other fingers and mentally think of the oneness of Âtmâ, Prâṇa and Manas (self, breath and mind). (15)

Thus Vâyu wil be held up in these places. If the yoga, so very rare, be practised, then, by degrees, Nâda (Sound) will be heard. (16)

First the humming sounds of bees will be heard, then this sound by the help of Vâya will appear like the sound of a flute. (17)

Next the sounds of bells, next the rumbling of clouds will be heard. By this practice, the troubles of Samsâra are removed. (18)

When one comes to learn how to cast "Hamsa" (हंस क्षेपण) one should come to know Anusvar aud Visarga; : as Purusa (·) and Prak riti (:). (19)

From this infer Hamsa as Prakriti and Hansavân as Puruṣa. (20)

Thus is described the Ajapâ. Knowing this Ajapâ as under the com mand of Puruṣa, the Jivas should go on practising. When the inner meaning is realised, he realises then "Soham". (21)

Now when the Sâkâra letters are dropped and the Sandhyâ be practised, that will turn out "Om" Praṇava. (22)

The yogis should always meditate on this Praṇava, that this is the highest bliss, eternal, and the only one of the nature of Chaitanyam (consciousness) and is the Âtman. No distinction remains between "Om" and Âtmâ. (23)

The saints by their own merit should utter the above mûla vîja "Om" and know it as the ocean of the Highest Bliss, the Paramâ

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

tman. They should to be attached to Âtmâ (self) and keep their eyes on the Târaka Vîja. (24)

The self-conquered, and highly meritorious persons should realise this Âtman, of a truthful nature, without any cause, the origin of the Śruti, the Cause of the universe, pervading everywhere-moveable and unmoveable, intelligent, without any example and situated within one's heart, as partaking of the nature of the Sun, Moon and Fire and of the nature of Târaka (Saviour) and the abode of the Everlasting Bliss. Thus the sages see. (25)

N. B.—Târaka (1) Târaka Brahma Gopâla nâma (2) Târaka Brahma Govinda Nâma (3) Târaka Brahma Râma Nâma (4) Târaka Brahma Śiva Nâma.

Thus knowing the Âdi Puruṣa as lying down in the ocean of milk on the thousand hoods of the Ananta Serpent, and as the husband of Kamalâ, measured by His own body, situated in the Solar Orb and of the nature of Consciousness, with joyous Eyes and of a blue colour. Brahmâ realises Him in meditation. Thus the devotees worship Him. (26)

Those who are clever in action and devoted and full of Bhakti see Him blue like clouds and ornamented with Kaustubha, Śrîvatsa, club, lotus and conchshell and disc, His feet being praised by the Śrutis. Thus they see that Ancient Person/the one cause of the universe, within their heart lotus. (27)

Śrî Nârada said:—Thus knowing the excellent glory of the Yoga Śâstra, I carefully expounded that nectar knowledge in this world. (28)

Let the sages drink this Elixir of Life. For when one drinks this and dies, one will not have to come any more in this world. (29)

Whoever reads or practises this Śâstra or teaches others, to him come wealth, corns, lands and the eight Siddhis. (30)

This is highly respected in all the Śâstras; this creates passion to those who want enjoyments; and they know fully all the Śâstras and attain the Highest Brahma. (31)

Here ends the Eleventh Chapter of the Fifth Night, on Yoga in Śrî Nârada Pañcha Râtra Jñânâmritasâra, the Essence of the Knowledge nectar.

The following note is added for the information about the four kinds of worship:—Sâttvata Samhitâ 2,

"Samkarṣaṇa said: Tell me concisely, O Eternal one, in what manner worship is enjoined on the worshippers devoted (to the Lord).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The holy Lord said: Listen! I will duly explain to thee that which thou hast asked me having known which one may be freed from re-birth.

That pure Brâhman (sad brahma) abiding in the heart which was the goal (ideal) of those [Siddhas] who held their [respective] offices at the beginning of creation, worshipping the [great light, called] Vâsudeva; from it has sprung a supreme Śâstra expressive of Its nature, bestowing discrimination, a great theosophy, (brahmopaniṣadam mahat) containing the divine path (divya mârga) and aiming at Liberation as the one (desirable) fruit to be attained. I will impart to thee, for the salvation of the world, that original (Śâstra) existing in many varieties bestowing perfection (or magical powers) and Liberation, the pure one, mysterious one, leading to great success.

The Yogins familiar with the eight fold Yoga, satisfied with the worship of the heart, they (alone) are authorized for (the worship of) the One dwelling in the heart. (1)

On the other hand, the Brâhmaṇas fond of mixed worship and extolling the Vedas are authorised for the worship, with Mantras, of the four Vyûhas. They should not worship the Lord in any other way. (2)

Again, those of the three other castes namely the Kṣatriyas, etc., who have sincerely taken refuge with the Lord, should also, but not with Mantras perform the several rites connected with the worship of the four Vyûhas. (3)

But for the worship of the Mantra diagram relating to the thirty-nine Vibhavas and for the ceremonies connected therewith none are authorised but the truly seeing ones, who have completely cast off the idea of the mine, are satisfied with doing their duty and wholly devoted in deed, speech, and mind, to the Highest Lord.

Thus much about the authorisation of those of the four castes who have embraced the (Sâttvata) religion, supposing they have been duly initiated with the Mantras prescribed.

Description of the Four Vyûhas, for the purpose of meditation "Now the first form of the Lord is as beautiful (as to complexion) as are the snow, the jasmin, and the moon (united). It has four arms, a gentle face, and lotus-like eyes. It has a garment of yellow silk and is glorified by a golden ensign. (garuḍa-dhvaja). With its chief (frontal) right hand it announces peace to the timid while with the corresponding left hand it is holding a wonderful conch. With the other right hand it is holding the Śudarśana and with the other left heavy club resting on the ground. Let him imagine a thus formed Vâsudeva dwelling in the eastern direction.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Having the beautiful red appearance of the Sindura tree and the Śikhara (a kind of ruby and a species of the hemp-plant) one-faced and four-armed, with a garment resembling the blue flower of the Âtasi (flex plant) distinguished by a palmyra tree (as his ensign); equal to the first Lord as regards his frontal pair of hands but holding a plough-share in the hand in which the other has the discus, and a pestle where the other has a club: on a thus-like Samkarṣaṇa (dwelling) in the southern direction let the devotee meditate.

Let him further meditate on the third Highest Lord, of the splendour of a multitude of fire-flies assembled in a night of the rainy season, one faced and four-armed, wearing a garment of red silk, adorned with his ensign (banner) showing the Makara (sea-elephant). His frontal pair of hands should be imagined as before; in the remaining left hand there is a bow, while in the right there are five arrows. In this manner let him imagine as dwelling in the western direction him who is known as Pradyumna.

Let him, finally meditate on him who resembles (as to complexion) the deep blackness of the Ânjana mountation, wears a fine white garment, is four-armed, large-eyed, and glorified by the deer as his ensign. His first pair of hands is described like that of the first Lord; with two others he is carrying: in the right hand a sword and in the left one a shield (or club). In this way let the devotee meditate on Aniruddha, dwelling in the northern direction.

All of these four wear the garland of wood-flowers, are distinguished with the Śrivatsa (Viṣṇu's curl of hair on the breast), and are embellished with the king of jewels, the Kaustubha, on their breast, further with lovely diadems and crowns, necklaces, arm-lets, and anklets, bright marks (made with sandal-wood, etc.) on the forehead, glittering ear-rings in the shape of a Makara (sea-elephant), excellent chaplets of manifold flowers, and with camphor and other delicious perfumes. As adorned with all of these: thus should they alwa ys be meditated upon." (Dr. Schrader's Introduction to the Pañcharâtra and the Ahirbudhnya Samhitâ.)

FINIS.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

APPENDIX I.

Extracts, from "Introduction to the Pañcharâtra" by Dr. F. O. SCHRADER.

HISTORY AND PHILOSOPHY OF THE PAÑCHARÂTRAS.

Our earliest source of information on the Pañcharâtra is believed to be the so-called Nâradîya section of the Śânti Parvam of the Mahâbhârata. This view seems to receive further support from the fact that apparently all of the extant Samhitâs are full of the so-called Tântric element which in the Mahâbhârata, is, on the contrary conspicuous by its absence. However, it may be questioned whether Tântrism is really altogether absent in the Mahâbhârata, and even granting it is, this would not prove that it did not already exist when the Nâradiya was composed. It is most probable, indeed, that, though the Mahâbhârata itself was not, still some, if not most of the heterodox systems referred to in it, were already tinged with the said element. The allusion to Sâttvata-vidhi, at the end of the 66th Adhyâya of Bhîṣma Parvan, could hardly refer to anything else than a Samhitâ of the very character of those extant. Moreover, the Nâradîya account does not give the impression of being based on first-hand knowledge: it may have been composed by an out-sider who was impressed by the story of Śvetadvîpa but not interested in the ritualistic details of the system.

The Pañcharâtra must have originated in the North of India and subsequently spread to the South. Had the opposite taken place, most of the extant Samhitâs would somehow betray this fact, which is not the case. The story of the Śvetadvîpa seems even to point to the extreme North, and so do some Śamhîtas. The thesis may be therefore be advanced that all Samhitâs betraying a South Indian [Dravidian] origin belong to the latter stock of literature.

Of those South Indian Samhitâs, the oldest one now available seems to be the Îs'vara Samhitâ. It enjoins, among other things, the study of the so-called Tamil Veda [drâmiḍi Śruti] and contains a Mâhâtmya of Melkote in Mysore. It is quoted thrice by Yamunâchârya, the teacher of Râmânuja, who died in the first half of the eleventh century. Yamunâ claiming for the Âgamas the authority of a fifth Veda, the said Samhitâ must have been in existence at his time for at least two centuries. This would bring us to about the time of Śankara, whom, then, we may provisionally regard as the land mark between the Northern and the Southern Pañcharâtra Samhitâs, bearing in mind, however, that the composition of Samhitâs did not necessarily cease in the North just when it began in the South,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

and remembering also that in the southernmost province of Âryan India (the Mârhâttâ country) something like Pañcharâtra worship seems to have existed as early as the first century before Christ.

In the North of India the oldest work quoting the Pañcharâtra, which we can lay hands on, seems to be the Spandapradîpikâ of Utpala Vaiṣṇava who lived in Kâs'mir in the tenth century A. D. about one generation before Yamunâ. The Samhitâs mentioned by name in this work, are:— Jayâkhya (Śrî Jaya, Jayâ), Hamsa parames'vara, Vaihâyasa, and Śrîkâla parâ; while two more names, *viz*, Nârada Samgraha and Śrî Sâttvata may, but need not, be connected with some particular Samhitâ of eight other quotations, all of which are vaguely stated to be "in the Pañcharâtra" or "P. Śruti" or "P. Upanisad," one is found, in a slightly different form, in Ahirbudhnya Samhitâ. Utpala Vaiṣṇava quotes also the Parmârthasâra in its original Vaiṣṇavite form (not the Śaivite recast by Abhinavagupta).

All this, as also his name and that of his father [Trivikrama] proves that Utpala, though a Śaivite author, must have been originally a Vaiṣṇavite. And it further seems to enable us, as since the rise of the Śaivite system (Trika) philosophical Vaiṣṇavism is practically extinct in Kâs'mir, and as there is no likelihood of any Pañcharâtra Samhitâ (except the few spurious works) having been composed in Âryan India after that time, to fix the eighth century A. D. as the terminus ad quem of the original Pañcharâtra Samhitâs.

From the above it follows that the Samhitâ literature falls into three classes. (1) the original Samhitâs, to which belong most of the extant works; (2) the much smaller South Indian class comprising the legitimate descendants of class I; and (3) the still smaller class, North and South Indian, of apocryphal or spurious Samhitâs. To the third class must be assigned all Samhitâs which are specially connected with some cult or teaching of modern growth such as the exclusive worship of Râma, Râdhâ, etc., and (or) which have given up some essential dogma of the Pañcharâtra, such as that of the Vyûhas.

What are the principal subjects treated in the Samhitâs ?

The ideal Pañcharâtrâ Samhitâ, like Śaiva Âgamas, is said to consist of four 'quarters' (pâda) teaching respectively (1) Jnâna, knowledge; (2) Yoga. concentration; (3) Kriyâ, Making; and (4) Charyâ, Doing. By making is meant everything connected with the construction and consecration of temples and images, and by Doing, the religious and social observances (daily rites, festivals, varṇâs'rama-dharma). Very few Samhitâs seem to have actually consisted of these four sections: most of them dealt apparently with one or two only of those subjects, neglecting the others or nearly so.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

A division into five Râtras (Nights) of mixed contents (Cf. the name Pañcharâtra) is found not only in the apocryphal Nâradîya but also in a genuine and older work, the Mahâ Sanat Kumâra Samhitâ.

It may be supposed that the name Pañcharâtra points to five principal subjects treated in that system. So it is, indeed, understood in the apocryphal Nâradîya, which says that the five kinds of râtra = "Knowledge" are tattva, mukti-prada, bhakti-prada, yaugika, and Vais'eṣika, that is to say, they are concerned respectively with (1) ontology (cosmology), (2) liberation, (3) devotion, (4) Yoga, and (5) the objects of sense.

* * * *

In this case râtra, originally "night" would have come to mean—how we do not know—both a cardinal doctrine of a system as well as the chapter or work dealing with that doctrine, that is, it became synonymous with tantra and samhitâ, so that Pañcharâtra would be a designation of the ancient Vaiṣṇavite system in exactly the same manner as according to the twelfth chapter of Ahirbudhnya Samhitâ, Ṣaṣṭi Tantra was one of the Sâmkhya Yoga. This explanation, though perhaps at variance with the chapter just mentioned stating that the Pañcharâtra consists of ten cardinal teachings (samhitâs), is at least not so fanciful as "the night = obscuration, of the five other systems," or "the system, cooking-destroying the night = ignorance," or the attempts to connect that name with the five sacraments (branding, etc.) or the five daily observances (abbigamana, etc.,) of the Pañcharâtras. However, it seems to us that the 'original' use of the name is only connected with the first of the ten topics referred to (Bhâgavat), namely the peculiar God-conception of the Pañcharâtras and that it can be discovered in the Pañcharâtra Sattra spoken of in Śatapatha Brâhmana XIII, 6-1, which is, moreover, the earliest passage in which the word "Pañcharâtra" occurs. In that passage "Puruṣa Nârâyaṇa is mentioned as having conceived the idea of a Pañcharâtra Sattra (continued sacrifice for five days) as a means of obtaining superiority over beings and becoming all beings"; and the preceding chapter narrates in detail "how He, by sacrificing Himself, actually became the whole world." Nârâyaṇa is thus connected with, and even made the author of, the Puruṣa Sûkta which together with the Sahasras'îrṣa section of Mahânârâyaṇa upaniṣad, plays such a prominent part in the cosmological accounts and Mantra exegesis of the Pañcharâtrins." It appears, then, that the sect took its name from the central dogmâ which was the Pañcharâtra Sattra of Nârâyaṇa interpreted philosophically as the fivefold self manifestation of God by means of His Para, Vyûha, Vibhava, Antaryâmin, and Archâ forms. This would well agree with the statement of Ahirb. Samh. at the end of the eleventh adhyâya, that the Lord Himself framed out of the original Śâstra

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

" the system (tantra) called Pañcharâtra describing His fivefold nature known as Para, Vyûha, Vibhava, etc., and that highest will of Viṣṇu called Sudars'ana through which He split into five, appearing five mouthed. "

To return to the question of the principal subjects treated in the Pañcharâtra, the scientific student will probably find it best to distinguish the following ten :—

(1) Philosophy.
(2) Linguistic occultism (mantra s'âstra.)
(3) Theory of magical figures (yantra s'âstra.)
(4) Practical magic (mâyâ yoga.)
(5) Yoga.
(6) Temple building (mandira nirmâṇa.)
(7) Image making (pratiṣṭhâ-vidhi.)
(8) Domestic observances.
(9) Social rules (varṇâs'rama dharma.)
(10) Public festivals (utsava.)

The Philosophy of the Pañcharâtras.

The theoretical philosophy of the Pañcharâtras is inseparably bound up with the story of creation, and can therefore hardly be treated more conveniently than in taking the latter throughout as our starting point. In doing so we shall mainly follow the Ahirbudhnya Samhitâ (particularly Chapters 4 to 7,) but also have recourse, wherever this seems desirable to other sources.

1. Nights and Days of Nârâyaṇa.

There was, and is still, a belief in India that the higher a being climbs on the ladder of existences, the quicker time passes for him, until, when he reaches Liberation, time is no longer a magnitude for him at all. The idea is contained in the doctrine that a single day of each Brahmân or ruler of a Cosmic Egg (brahmâṇḍa) comprises no less than 432,000,000 years of men. When the day is over, all forms are dissolved by fire, etc., but not so the Tattvas (elements and organs) of which these consist, nor the Cosmic Egg as such. This dissolution is called a Minor or Occasional Dissolution (avântara pralaya, naimittika pralaya). It is followed by " Night of Brahmân, " of equal length as his day, in which the Egg hibernates, as it were.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

This process is repeated 360 × 100 times, after which the life of Brahmân comes to a close by the Great or Total Dissolution (mahâpralaya, prâkrta-pralaya) in which all the Cosmic Eggs, including the forces working in them, are completely dissolved or "unified." The Night following it is of the same duration as that of the life of Brahmân, and is followed by another Day similar to the former and so on. These longest Days and Nights are called in the Pañcharâtra, Days and Nights of the Puruṣa, the Highest Self, the Lord, etc. For the Puruṣa's life, says one text, there exists no measure. But though infinite as to time, He accepts (angî-karoti) the period called Para (that is, the life period of a Brahmân) as His "day"; and though exempt from being measured by nights, etc. He "does the work of the night (ratritvena charati) by causing Brahmân and the rest to fall asleep." Our Samhitâ illustrates the Days and Nights of the Lord by an image of dazzling beauty. During the Day the universe is like a sky sprinkled all over with cirrus clouds—the Brâhmic Eggs, of which there are Koṭi-arbuds of Koṭioghas of Koṭis, (an unimaginably high number; while, during the Night it resembles a sky without a single cloud.

2. HIGHER OR "PURE" CREATION. (Evolution, First Stage).

In the eighth and last part of the Cosmic Night (pauruṣî râtrî) the great Śakti of Viṣṇu, awakened as it were by His command, "opens her eyes." This unmeṣa, "opening of the eyes" says Ahirb Samh is like the appearance of a lightning in the sky. And it means that the Śakti, which was so far indistinguishable from the "windless atmosphere" or "motionless ocean" of the Absolute, existing only as it were in a form of "darkness" or "emptiness", suddenly "by some independent resolve" (Kasmâchchit svâtantrayât), flashes up, with an infinitely small part of herself, in her dual aspect of kriyâ (acting) and bhûti (becoming), that is Force and Matter.

Here it will first be necessary to remark that, in spite of frequent assurances as to the real identity of Lakṣmî and Viṣṇu, the two are actually regarded as distinct: even in Pralaya they do not completely coalesce but become only "as it were" a single principle, the Lakṣmî eventually emerging from the Great Night, being the old Lakṣmî, not a new one. The mutual relation of the two is declared to be one of inseparable connection or inherence like that of an attribute and its bearer (dharma, dharmin) existence and that which exists (bhâva, bhavat), I-ness and I (ahamtâ aham), moonshine and moon, sun-shine and sun. Still the dualism is, strictly speaking, a make shift for preserving the transcendent character of Viṣṇu; Lakṣmî alone acts, but every thing she does is, the mere expression of the Lord's wishes. The Kriyâ Śakti is "the Sudars'ana portion of Lakṣmî; for it is identical with Visnu's "Will to be" symbolised by the Sudars'ana or discus. Being independent of space and time it is called

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

"undivided" (niṣkala), in contradistinction to the Bhûti Śakti which is divided in many ways and is but a "myriadth part of the Śakti, that is: an infinitely less powerful manifestation than the Kiryâ Śakti. As the Sudars'ana is the instrument of Viṣṇu, we may say that Viṣṇu, Kiryâ Śakti, and Bhûti Śakti are respectively the *causa efficiens*, *causa instrumentalis* and *causa materialis* of the world. However the transcendent aspect of Viṣṇu (Param Brahma) remains so completely in the back ground in the Pañcharâtra that we are practically concerned with the one force Lakṣmî which, as Bhûti, appears as the universe and, as Kriyâ, vitalises and governs it. Accordingly the Kriyâ Śakti is called "Viṣṇu's resolve. Consisting of life "that which keeps existence a-going," makes becoming possible, "joins" at the time of creation, Primordial Matter to the faculty of evolving, Time to the work of counting, and the soul to the effort of enjoyment; "preserves" all of these as long as the world lasts; and "withdraws" the said faculties at the time of Dissolution. "Just as a fire or a cloud is kept moving by the wind even so is the Vibhûti-part of Śakti impelled or made to dance by the Sudars'ana". The first phase of the manifestation of Lakṣmî is called s'uddhasriṣṭi "pure creation", or guṇonmeṣadas'â, that is the stage (following the Waveless Stage) in which the attributes of God make their appearance. These Guṇas are aprâkrita "not belonging to nature"—for Nature does not exist as yet and have consequently nothing to do with the three well-known Guṇas (Sattva, Rajas, and Tamas); the old-dogma that God is necessarily free from (the three) Guṇas" (nirguṇa does not exclude His possessing the the six ideal Guṇas which, on the contrary, must be ascribed to Him, because without them there could be no Pure Creation, and all further evolution depending thereon, no creation at all. However, the evolution of the Guṇas does not in any way affect the being or essence of God, it being merely concerned with His "becoming" or "manifestation" that is His Śakti: "Through the three pairs of what are called the Six Guṇas (ṣaḍ guṇa), to wit; Knowledge, Lordship, Power, etc, does the Pure creation [or first stage] of His becoming take place."

Now the six Guṇas are described as follows:—

The first Guṇa is Jñâna "knowledge" defined as non-inert, self conscious, eternal, all-penetrating," that is: omni-science. "It is both the essence and an attribute of Brahman", for which reason the remaining five Guṇas are occasionally called "attributes of Jñâna is, of course, also the essence of Lakṣmî.

The second Guṇa is ais'varya "Lordship" that is activity based on independence", unimpeded activity."

According to Lakṣmî Tantra, this is identical with what is called Ichchhâ Śakti, "will" in other Tattvas'âstras.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The third Guṇa is Śaktí, "ability, potency", namely to become the material cause of the world. (jagat-prakriti bhâva). It is else where defined as aghaṭita ghaṭana, accomplishing the non-accomplished," that is to say, being able to produce something the cause of which cannot be accounted for by empirical methods.

The fourth Guṇa is bala "Strength" defined as absence of fatigue (Śrama-hâni) or fatiguelessness in connection with the production of the world, "or power to sustain all things" "Sustaining power" (dhâraṇa-sâmarthya)."

The fifth Guṇa is vîrya "virility" that is unaffectedness (changeless-ness, vikâra viraha) inspite of being the material cause. This is a condition, says Lakṣmî Tantra, not found within the world where milk quickly loses its nature when curds come into existence."

The sixth and last Guṇa is tejas" splendour, might" which is said to mean "self-sufficiency" (sahakâri-anapekṣa) and "power to defeat others" (parâbhi bhavana-Sâmarthya). The latter definition is in Lakṣmî Tantra, which adds that some philosophers connect tejas with ais'varya.

The six Guṇas are the material, or instruments, as it were, of Pure Creation, (1) in their totality, and (2) by pairs, in the following way: the Guṇas as connected partly, with the Bhûti and partly with the Kriyâ Śakti, are regarded as falling into two sects, namely Guṇas 1 to 3, and Guṇas 4 to 6 called respectively vis'ramabhûmayah Stages of rest and Śramabhûmayah Stages of effort; and the corresponding Guṇas of each set (1 and 4, 2 and 5, 4 and 6) join to form a pair connected with some special divine manifestation.

In their totality the Guṇas make up the body of Vâsudeva, the highest personal God, as well as that of his consort Lakṣmî in the way that these two are constantly seen by the free souls inhabiting theHighest Space. It is mainly in this form to wit as a person qualified by the six Guṇas and distinct from his Śakti, that God is called Vâsudeva.

The apparition of the pairs denotes the beginning of that process of emanation which has been well defined as a process which while bringing the product into existence, leaves the source of the product unchanged. This very ancient conception is commouly (though perhaps not correctly) illustrated by the image of the light emanating from a source such as the sun, which accounts for the Sanskrit term for it namely âbhâsa, shining out".

The Pañcharâtra teaches a chain as it were, of emanation; each emanation, except the first, originating from an anterior emanation and thus the favourite image of the process has with the Pañcharâtrins

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

become that of one flame proceeding from another flame. Any production up to the formation of the Egg, is imagined as taking place in this way.

The first three (or, including Vâsudeva, four) beings thus coming into existence are called Vyûhas. This word is a combination of the root ûh "to shove" and the preposition vi "asunder" and apparently refers to the "shoving asunder" of the six Guṇas into three pairs. This, however, does not mean that each Vyûha has only its two respective Guṇas, but, as is repeatedly emphasised, each Vyûha is Viṣṇu Himself with His six Guṇas, of which, however, two only, in each case, become manifest. Abiding by the image, we may say that each new flame has for its fuel another pair of Guṇas.

The Vyûhas are named after the elder brother, the son and the grandson, respectively of Kriṣṇa, namely Samkarṣana (or Balarâma, Baladeva), Pradyumna, and Aniruddha; and the pairs of Guṇas, connected with these are respectively: *Jnâna* and *bala*; *aiśvarya* and *virya*; *Sakti* and *tejas*.

Each Vyûha, after having appeared, remains inactive for a period of 100(hundred) years of his own, or 1600 human years; that is to say: the evolution of Pure Creation, up to its end or up to the point when Aniruddha" together with the two earlier Śaktis, namely those of Samkarṣana and Pradyumna, engages in creation" takes $3 \times 1,600 = 4,800$ human years.

Each Vyûha has two activities, a creative and moral one, that is, one connected with the origin of beings and another one connected with their ethical progress; and each of these activities of a Vyûha is said to be mediated by one of his two Guṇas.

The creative activities of the Vyûhas come into play the one after the other, marking out in the following way three successive stages in the creation of the "non-pure" universe.

With Samkarṣaṇa Non-pure Creation becomes dimly manifest in an embryonic condition, as a chaotic mass without internal distinctions. This is expressed in the Samhitâs by the grotesque but often repeated statement that Samkarṣaṇa carries the whole universe like a tilakâlaka (dark spot under the skin), which apparently signifies that the world he carries is still so to speak under the surface, existing only in a germinal condition, as a minute part, as it were, of his body. The Guṇa with which Samkarṣaṇa performs his Cosmic function is sometimes stated to be *jnânam* but as a rule bala. His name Baladeva (the strong god) is also connected with this aspect of his, and so he is often described by means of such compounds as aśeṣa-bhuvana-âdhâra "support of the whole world."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Through Pradyumna the duality of Puruṣa and Prakriti makes its first appearance: he is said to perform, by means of his Guṇa aiśvarya both the mânava sarga and the vaidya sarga, that is, the creation of the Group Soul and of Primordial Matter plus Subtle Time.

Aniruddha, finally, "gives opportunity for growth to body and soul" by taking over the creation of Pradyumna and by evolving out of it Manifest matter (vyakta) with Gross Time, and, on the other hand, the so-called Mixed Creation (misra-sriṣṭi) of souls; that is to say, he becomes through his Guṇa Śakti, ruler of the Cosmic Eggs and their contents.

The cosmic activities of the Vyûhas are also—not, however, as it seems in the oldest Samhitâs—stated to be the creation, preservation, and destruction of the Universe or the Cosmic Egg.

The ethical activities of the three Vyûhas are declared to be the teaching (1) by Samkarṣaṇa of the sâstra or "theory," namely of monotheism (ekântika mârga); (2) by Pradyumna, of its translation into practise (tat-kriya); and (3) by Aniruddha, of the gain resulting from such practice (kriya-phala), to wit Liberation, the instruments applied being respectively the Guṇas Jñâna or bala, virya, and tejas.

According to Viśvaksena Samhitâ, the teaching of Samkarṣaṇa is not confined to the Pañcharâtra, but includes the Veda (that is, of course, its esoteric portions). The same source says that Pradyumna "introduces all religious rites (to be performed by a Pañcharâtrin", while Aniruddha "makes known the whole truth about the (ultimate goal) of the soul.

The Vyûhas, however, have, or at least had originally, still another aspect about which something must be said here. In the Nârâyaniya-section of the Śânti Parvan of the Mahâbhârata, in Sankara's commentary on Vedânta Sûtra, and elsewhere, it is stated that Samkarṣaṇa represents the individual soul (jivâtman), Pradyumna the Manas, and Aniruddha the Ahamkâra. This doctrine seems to be gradually disappearing from the Samihtâ literature, owing, we believe, to the difficulty of connecting the Ahamkâra with such an absolutely pure being as a Vyûha. The original meaning of the doctrine must have been rather that the Vyûhas are something like tutelar deities of the said principles. This is, indeed, the teaching of Viṣvaksena Samhitâ, which declares about Sankarṣaṇa: He is acting as the superintendent of all the souls" and about Pradyumna: "He is the superintendent of the mind (manas); he is declared to be of the nature of mind, manomaya," About Aniruddha no similar statement is made; still his being declared to be the creator of the mis'ra-varga, that is, of the souls dominated by Rajas and Tamas, shews that he was actually looked at, by the author of that Samhitâ as the adhiṣṭhâtâr of the Ahamkâra.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

In the same Samhitâ the superintendence of Samkarṣaṇa is described as follows: "Then Samkarṣaṇa, the Divine Lord, wishing to create the world, made himself superintendent of the Principle of Life, and severed it from Nature. And after having done so, the God obtained the state of Pradyumna". In Ahirbudhnya Samhitâ, as we have seen, the duality of soul and Nature appears first with Pradyumna. It is he, not Samkarṣaṇa, who is called there the "Lord of the souls", while Aniruddha is indeed called superintendent, not however of the Ahamkâra but of each of the three Guṇas, or of the whole manifested world. But though there is nothing in our Samhitâ, in so far as the account of creation is concerned, that would make the Vyûhas appear as tutelar deities in the sense mentioned; there are indeed a few passages referring to individual life which could be so interpreted. For example, we read of Pradyumna that he is a source of joy by his purifying influence on Vidyâ (buddhi) and again that he is the internal ruler (antar-niyâ maka) of the organ of knowledge (jnânendriya); of Samkarṣaṇa that he causes the soul to flee from the world and reach Liberation by making it obtain correct knowledge; and of Aniruddha: "He bestows upon men the fruits (of their actions),—which fruits (results) here undoubtedly include, or even exclusively denote, those earned by selfish actions (good and bad). From each Vyûha, again, descend three Sub-Vyûhas vyûhântara, mûrtyântara) namely, (1) from Vâsudeva: Kes'ava, Nârâyaṇa and Mâdhava; (2) from Samkaraṣaṇa: Govinda, Viṣṇu, and Madhusûdana; (3) from Pradyumna: Trivikrama, Vâmaṇa, and Śridhara; and (4) from Aniruddha: Hriṣikes'a, Padmanâbha, and Dâmodara. These twelve are the Lords of the months, that is the tutelar deities (adhidaivata) of the twelve months and the twelve suns, and as such play an important part in diagrams, (yantras), etc. They are usually represented for the purpose of meditation: Kes'ava as shining like gold and bearing four discuses, Nârâyaṇa as dark (like a blue lotus) and bearing four conches, Mâdhava as shining like a gem (sapphire) and bearing, four clubs, etc; and they are said to protect the devotee's body if represented on the same (forehead etc.) by certain painted vertical lines (ûrdhapundra).

To Pure Creation further belong the so-called Vibhavas (manifestations). or Avatâras (descents) that is, incarnations of God or His Vyûhas or Sub-Vyûhas or angels among this or that class of terrestrial beings. The principal Vibhavas are thirty-nine.

Four of the Avatâras show Viṣṇu under different aspects at the beginning of creation and after Pralaya respectively, namely, Ekârnavasâyin as sleeping, with Lakṣmî, on the primeval waters; (1) Padmanâbha as growing from His navel the lotus from which Brahmân is to spring; Nyagrodhas'âyin floating on the Nyagrodha branch, in whose mouth Mâr-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

kaṇḍeya discovered the dissolved universe ; and Pâtâlas'âyin as the Lord of the cataclysmic fire, " clad in a flaming robe, waited upon by Lakṣmî, Chintâ, Nidrâ, and Puṣṭi. Two of the Avatâras, namely Vâmana and Trivikrama, are merely the two opposite aspects of the well-known Vâmana Avatâra, that is Viṣṇu as the very small one (hritstha) and the all-pervading one (sarva vyapin, trailokya-pûraka) ; while Madhusûdana refers to Viṣṇu's victory over the demon Madhu.

The distinction referred to in our Samhitâ between primary (mukhya) and secondary (gauṇa, âves'a) Avatâras is explained at length in Viṣvaksena Samhitâ. There the primary Avatâras only are declared to be like a flame springing from a flame, that is to say Viṣṇu Himself with a transcendent (aprâkrita) body, while a Secondary Avatâra is a soul in bondage with a natural body which however, is possessed (âviṣṭa) or pervaded, for some particular mission or function, by the power of Viṣṇu. The primary Avatâras only should be worshipped by those seeking Liberation, while for mundane purposes (wealth, power, etc) the secondary Avatâras may be resorted to. The said Samhitâ enumerates as instances of secondary Avatâras :Brahmân, Śiva, Buddha, Vyâsa, Arjuna, Paras'urâma, the Vasu called Pâvaka, and Kuvera, the god of riches.

The Avatâras are not confined to human and animal forms : the vegetable kingdom is some times chosen, as in the case of the crooked mango tree in the Daṇḍaka Forest mentioned by Viṣvaksena as an instance of this class of incarnations.

Even among inanimate objects an image of Kriṣṇa, the Man-Lion, Garuḍa, etc., becomes an Avatâra of Viṣṇu (endowed with a certain miraculous power left by the worshipper) as soon as it is duly consecrated according to the Pañcharâtra rites, it being supposed that Viṣṇu owing to His omnipotence, is capable of descending into such images with a portion of His sakti, that is, with a s'ubtle (divine, non-natural) body. This is the Archâ Avatâra or incarnation for the purposes of ordinary worship.

There is finally the Antaryâmin Avatâra which is Aniruddha as the "Inner Ruler" of all souls. The Antaryâmin is the mysterious power which appears as instinct and the like and which as the "Smokeless flame" seated in the "lotus of the heart" plays an important part in Yoga practise.

To Pure Creation belongs the parama vyoman "Highest Heaven", or Vaikuṇṭha, with all the beings and objects contained in it. This Highest Heaven has nothing to do with any of the temporal heavens forming the upper spheres of the Cosmic Egg. This is indicated by its being called Tripâd-Vibhûti "manifestation of the three fourths of God" in contradistinction to the one fourth with which Aniruddha creates the Cosmic Egg.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

The Highest Heaven, in that it is not reached, at Liberation, until after the "shell" or "wall of the Cosmic Egg" has been pierced, is defined as "infinite above, limited below".

The Highest Heaven with its inhabitants comes into existence together with the Vyûhas; and when, at the time of the Great Dissolution the Cosmic Eggs disappear and Lakṣmî becomes indistinguishable from the Lord, it is, of course, also withdrawn.

But there is also another, evidently later, view, according to which the Highest Heaven (including, of course, the divine couple) is not affected by the Great Dissolution. With this second view is probably connected the distinction between the Highest Heaven and the world as nitya-vibhuti and lîlâ-vibhûtî, "eternal manifestation" and "play-manifestation" (manifestation of the play of God, that is, the world).

In the Highest Heaven there is, just as on earth a distinction between matter and souls. For the souls without matter would have no objects of enjoyment. The heavenly matter or "pure matter" (suddha-sattva), as it is callled, is not a mixture of the three Guṇas nor the Sattva Guṇa without an admixture of the other Guṇas, though it is sometimes understood in the latter sense. The Highest Heaven coming into existence together with the Vyûhas, it is clear, that the Sattva Guṇa, which originates much later, namely only from Kâla (Time), can have nothing to do with it. Pure matter, then, is a sort of spiritual matter which exists nowhere except in Pure Creation. It is a necessary hypothesis for explaining (1) the non-natural (a-prâkrita) bodies of God, the angels and liberated souls; and (2) the presence, in the "City of Vaikuntha," of inanimate objects, to wit, "instruments of enjoyment" such as sandal, flowers, jewels, etc., and places of enjoyment" such as parks, lotus-tanks, pavilions, etc. Pure matter is spiritual, that is "of the nature of Knowledge and Bliss in so far as it is nowhere an obstacle to the mind, but consists, on the contrary, of nothing but wishes materialised. It is as it were, the solidified splendour "Satyânâ prabhâ" of Pure Creation.

The most prominent figure, in Highest Heaven is God Himself in His para or " highest form " which is the first of his five prakâras or modes of existence, the other four being the Vyûhas and the three kinds of Avatâras.

He assumes this form as a "root of his innumerable Avatâras, and especially for the enjoyment of the angels and the liberated."

The Divine Figure is adorned with nine chief ornaments and weapons, which symbolically represent the principles of the universe, namely the Kaustubha (a jewel worn on the breast) = the souls, the Śrîvatsa (a curl of hair on the breast) = Prakriti; a club = Mahat, a conch = the Sâttvic

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

Ahamkâra, a bow = the Tâmasic Ahamkâra, a sword knowledge, its sheath = ignorance, the discus = mind, the arrows = the senses, a garland = the elements. These weapons and ornaments are not merely regarded as symbols, but also as actually connected (as presiding deities or the like) with the Tattvas they represent. In this sense, we read, for instance, in Viṣṇutilaka that during the universal night the soul "in the form of the Kaustubha" rests in the splendour of Brahman from which it is again sent out into world (prapanchita) at the beginning of the new cosmic day in order to return once more and for ever when it is liberated.

God as Para is sometimes identified with, sometimes distinguished from, the Vyûha Vâsudeva. When the two are distinguished, whether as nityodita "ever manifest" and 'sântodita' "periodically manifest" or otherwise the Vyûha Vâsudeva is said to have sprung from the Para Vâsudeva who, again, may be identified with, or (more correctly) distinguished from, the Absolute (Puruṣa, Brahman, Nârâyaṇa, etc.) Pâdma Tantra describes the Para Vâsudeva as dividing himself "for some reason" and becoming with one half the Vyûha Vâsudeva, "crystal like" and with the other Nârâyaṇa, black as a cloud, the creator of the Primeval waters = (Mâyâ.)

God as Para is said to be always in company of his consort Śrî (Lakṣmî) Bhûmî, and Nîlâ, or even of eight or of twelve Śaktis. In Śitâ upaniṣad Śrî, Bhûmî, and Nîlâ are identified respectively with Ichchâ, Kriyâ, and Sâkṣât Sakti of the Devî; Śrî representing good luck, (bhadra), Bhûmî might, and Nîlâ, the moon, sun, and fire.

Of the two classes of Jîvas or individual souls existing in the Highest Heaven, the more exalted ones are called Nityas (eternal ones) or Sûris (sages, masters) which two words can be fairly accurately rendered by 'angels.' They differ from the other class to be dealt with hereafter not in point of knowledge, both being declared to fully participate in the Lord's omniscience, but (1) in having been always free from defilement, and (2) in holding perpetually certain offices as co-adjutors of the Lord. Nityas can incarnate at will in the world just as Viṣṇu Himself.

The lower class of inhabitants of the Highest Haven are the Muktas or Liberated. They are described as intensely radiating spiritual atoms of the size of a trasareṇu (mote in a sunbeam). The liberated become atomic after having been burned up by the sun; and in so far as this undoubtedly means that the liberated by passing through the Sun get rid of their subtle body, Tattvatraya is right in teaching the "atomicity" of any even the bound soul, if described in itself. The liberated, then, are bodiless. But this only means that they have no "Karma-made body; they can assume, whenever they like, a "non-natural" body, or even simultaneously several such bodies and freely roam about in the whole

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

world. They are however, excluded from actual interference in worldly affairs, differing in this respect from the angels, as already noticed. Among the Muktas there exists no gradation or social difference of any kind—they being as equal, essentially, as for instance grains of rice—still their mode of life differs by the difference of devotional inclinations preserved from their last earthly existence. "Whatever form of God the devotee has been attached to in his mundane existence, that kind does he behold as an inhabitant of the Highest Heaven." We are not told whether the liberated have any intercourse with each other, but if the bodies of Pitris (ancestors, etc, lost by death) are created for them by God, and if, as is often said, they are intent upon nothing but service (Kainkarya) to God, they, indeed, are practically alone with their God.

The Vis'iṣṭâdaita teaches that there exists a second class of Muktas, namely the so-called Kevalas or exclusive ones", who are actually altogether isolated" because they have reached Liberation, not by devotion to God, but by constant meditation upon the real nature of their own soul. They are said to be living "like the wife who ha lost their husband, "in some corner outside both the Highest Heaven and the Cosmic Egg.

The Kûṭastha Puruṣa, called also simply Kûṭastha or Puruṣa is explained as an aggregate of souls similar to a beehive, the pure-impure condition of Bhûti,—such is the Puruṣa piled up by souls blunted by beginningless Germ-impressions. It is the soul of souls, that is to say the totality, regarded as the source, of all disembodied but Karma-bound (non liberated) souls before the creation and after the dissolution of the "non-pure" universe.

He is of a mixed nature (s'uddhy-âs'uddhi-maya) in that he is pure in himself but impure on account of his carrying the above-mentioned Germ-impressions left over from the latest life-period of the souls.

The Kûṭastha Purus'a, as well the Mâyâ Śakti take their rise from Pradyumna. The origin of the Kûṭastha from Pradyumna is made to agree with the Puruṣa Sûkta by describing the Kûṭastha as consisting of four couples, namely the male and female ancestors of the four castes, springing respectively from the mouth, arms, legs and feet of Pradyumna. Accordingly the Kûṭastha is called "the Puruṣa of four pairs."

The Mâyâ Śakti, called also simply Śakti, is the same to the material universe as is the Kûṭastha to the world of souls; that is to say, it is the non-spiritiual energy which comes into existence by the side of the Puruṣa, or as the primitive form of the "matter" or "nature" into which the Manus are destined to gradually descend. As "root matter" how-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

ffers from the Mûlaprakriti of the Sâmkhyas, in that the latter ne of its two manifestations, namely, its so-called "Guṇa body" (Guṇa-maya vapus), the other one being the. "Time body" (Kâla-maya vapus) consisting of Kâla (Time), and its "Subtle" cause; namely Niyati 'Restriction".

These three last mentioned, that is Niyati, Kâla, and Guṇa are declared to originate from the fore-head, eye brows, and ears respectively of Pradyumna, just as the four pairs of Manus have been derived from his mouth, etc.

Having produced the Kûṭastha Puruṣa and the three fold-Mâyâ Śakti, Pradyumna transfers both of them "the Śakti with the Puruṣa in it" for further development.

From Aniruddha comes Śakti; from Śakti, Niyati; from Niyati, Kâla from Kâla, the Sattva Guṇa; from the latter the Rajas; and from the latter the Tamas.

Mâyâ Śakti, Niyati, and Kâla occupy in the philosophy of the Pañcharâtra the very place which is held in the Śaiva system by the six so-called Kanchukas or "Jackets" that is limiting forces owing to which the soul loses its natural perfections (omniscience, etc.)

Niyati, "the Śakti consisting of great knowledge" is the subtle regulator of everything such as "the form which a being may have, its work and nature "It is clear from this definition that Niyati is not only what the Vais'eṣiknas call Dis' to wit the regulator of positiohs in space, but that it also regulates as Karmic necessity the intellectual capacity, inclinations, and practical ability of every being; that is say, that it includes the functions of the above mentioned Śaiva principles called Vidyâ, Râga and Kâla.

Kâla, Time, is defined as the "mysterious power existing in time which urges on every thing "and, in another passage, as the principle which "pursues everything to be matured, as the stream is after the bank of the river". It is further said that is "the cooking (maturing) form of time" Kâla, then, as originating from Niyati and giving origin to the Guṇas, is not time as it appears to us (subjective time) but a subtle force conditioning it. This distinction between the ordinary or empiric and a higher or transcendental time can be traced back to the Kâla hymns of the Atharvaveda and is recognisable in the great epic in such phrases as "Time leads me in time."

One upaniṣad speaks of "the time that has parts" (Sakala Kâla) and "non-time having no parts," the former being; "later" than the sun and stars, the latter "earlier"; further on, time that "cooks" (matures.) all beings, but is excelled by "him in whom time is cooked". Thus there

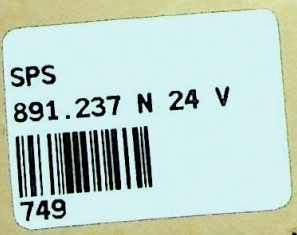
CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

are two times one "time as an effect" (Kârya Kâla)
must be a time "without sections (akhandı Kâla) and
that there must be a sphere or condition which is to
time, though time exists in it as an instrument to be u
is to say there are, strictly speaking, three kinds of tim
ted or "gross" time, which plays no part until after th
Tattvas; (2) causal or "subtle" time which though relativ
created by Aniruddha (or Pradyumna, and (3) the "high
in Pure Creation.

Gross is called the time possessing the lava (one six
etc; subtle the one determining the Tattvas; while that
the activity of the Vyûhas is styled Highest time. The L
not a Vyûha, nor a possessor of time.

SRI
SINGH PUBLIC
LIBRARY
Kashmir
No.
Received on



CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

CC-0. In Public Domain. Funding by IKS-MoE

891.231 N24H 145

Digitized by eGangotri and Sarayu Trust.

This book was taken from the library on the date last stamped. A fine of one anna will be charged for each day the book is kept overdue.

19-7
68

CC-0. In Public Domain. Funding by IKS MoE

Digitized by eGangotri and Sarayu Trust.

891.237 N24N 749

5000: 6-6-56
5000: 14.7.68

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust.

5
109

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri and Sarayu Trust